The Christian Century

Published Weekly

Religion and the Problem of Power

By Rolland W. Schloerb

Let's Run Our Own Railroads!

By T. Swann Harding

Zionists Yield on Partition Issue

An Editorial

The Church Faces Its World

By Winfred Ernest Garrison

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In This Issue

WINFRED ERNEST GARRISON literary editor of The Christian Century, whose account of the Oxford Conference is published in this issue, is now at Edinburgh, attending the World Council on Faith and Order.

T. SWANN HARDING is a frequent contributor to these pages, as well as to many other American periodicals. He is the author of *The Joy of Ignorance, T.-N.T., The National Taxeaters,* and *The Popular Practice of Fraud.*

ROLLAND W. SCHLOERB is one of the ministers of the Hyde Park Baptist Church on the edge of the campus of the University of Chicago. He was pastor of several Evangelical churches before coming to Chicago in 1928.

DWIGHT C. SMITH is the minister of the First Congregational Church in Bellingham, Wash., whose book reviews have often appeared in The Christian Century.

THEODORE R. ADAMS resides in Cedar Falls, Ia.

Coming

In early issues of this journal Dr. Charles Clayton Morrison, the Editor of The Christian Century, will interpret the Edinburgh Conference on Faith and Order, which is now in session, as well as discuss further the significance of the Oxford meeting which has recently closed. . . . Muriel Lester is contributing an account of the activities of several unadvertised groups scattered around the world, which are experimenting in the direction of a just and cooperative society.

The CHRISTIAN CENTURY

August 18, 1937

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Calendar of Coming Events

Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.
Aug. 7-20. Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Ontario, Can.
Aug. 7-21. Congressional Conference, Isle of Shoals, Mass.
Aug. 7-Sept. 4. Vermont School of the Amateur Theater, Morrisville, Vt.
Aug. 11-22. Bible Conference, Winona Lake, Ind.
Aug. 11-22. Youth Conference, Winona Lake, Ind.
Aug. 14-29. Deeper Life Conference, Rumney, N. H.
Aug. 15-20. Conference on Evangelism, Ocean Grove, N. J.
Aug. 15-21. Institute of World Missions, Chautauqua, N. Y.
Aug. 16-22. Central Division Epworth League Institute, Lakeside, O.
Aug. 16-23. Pocono Epworth League Institute, Blairstown, N. J.
Aug. 16-23. Congressional Young People's Conference, Seabeck, Wash.
Aug. 16-23. Christian Endeavor State Conference, Northfield, Mass.
Aug. 16-28. School of Sacred Music, Winona Lake, Ind.
Aug. 18-20. Youth's Temperance Council Encampment, Spiceland, Ind.
Aug. 21-28. General Conference, Rumney, N. H.
Aug. 23-28. Brethren National Conference, Winona Lake, Ind.
Aug. 23-29. Iowa Yearly Meeting of Friends, Oskaloosa, Ia.
Aug. 25-29. Eel River Christian Conference, Winona Lake, Ind.
Aug. 27-Sept. 6. Campmeeting, Ocean Grove, N. J.; Bishop Arthur J. Moore and Dr. Robert G. Lee, speakers.
Aug. 28, 29. Youth's Temperance Council Encampment, Madison College, Tenn.
Aug. 29-Sept. 3. Institute of Human Relations, Williams College, Williamstown, Mass.
Aug. 29-Sept. 3. Southern New York Summer School, Camp Sloane, Millerton, N. Y.
Aug. 29-Sept. 5. St. Joseph United Brethren Conference, Winona Lake, Ind.
Aug. 30-Sept. 3. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Aug. 31. Interdenominational Civic Federation of Washington, Seattle, Wash.
Sept. 1-7. Friends World Conference, Swarthmore and Haverford, colleges, Swarthmore and Haverford, Pa.
Sept. 6-9. Presbyterian Convocation for Ministers and Laymen, Westminster Lodge, Saugatuck, Mich.
Sept. 6-9. Baptist State Pastor's Retreat, Burton, Wash.
Sept. 13-15. Conference on the Presbyterian Church and the Jew, Theological Seminary, Princeton, N. J.
Sept. 14. Methodist Episcopal Iowa-Des Moines Conference, Newton, Ia.
Oct. 14, 15. Connecticut Council Churches joint convention, New Haven, Conn.
Oct. 14, 15. Connecticut Institute on Social Relations, New Haven, Conn.
Oct. 15-17. Baptist Young People's State Convention, Yakima, Wash.
Oct. 25-27. Interdenominational Ministers' Convocation, Milwaukee, Wis.; Dr. Dykstra, Dr. Cavert, Dr. Heimsath, Dr. Fisher, Dr. Cady, Dr. Horton, speakers.
Oct. 27-29. Michigan Council of Churches and Christian Education Convention, Battle Creek, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

ALTHOUGH there is still talk of the possibility of ending the crisis in north China short of a major war, events give little ground for hope. The Japanese have occupied Peiping and have warned the Chinese armies to withdraw below the Yellow river three hundred miles south of that city. Chiang Kai-shek has answered that China will not surrender any additional territory to Japan "even though that means fighting inadequately prepared and to the death." Unless Nanking is ready to capitulate entirely —an eventuality hardly to be expected—it is with Japan that the decision finally rests. The indications are that this decision has been made. Last week 408 million yen were added by the Japanese government to the 97 million already appropriated for the campaign. And Japan's unprecedented abandonment of her concession in Hangkow, six hundred miles south of the present war zone, involving the withdrawal of all Japanese nationals from that area, cannot be interpreted otherwise than as an ominous development. Japan knows what to expect because she knows what she intends. Unless appearances are altogether deceptive, she expects and intends war.

Japan Apparently Intends War

Spanish War Drags on as Britain Plays for Time

THE center of action in the Spanish war has shifted again—this time to Aragon, where until about three weeks ago little of importance had occurred. At that time the rebels began an offensive in Teruel which had as its objective the cutting of the Madrid-Valencia road, upon which the government is vitally dependent. For a while no effort was made by the loyalists to check this advance, but last week a vigorous counter-offensive was under way and apparently the insurgent drive has been halted. At the same time reports indicate that Catalonia is again taking the part of an active ally of Madrid and has launched a determined attack upon the city of Huesca, now held by the rebels. It appears, however, that the loyalists are having their troubles at Santander, which is in serious danger of having to surrender to the insurgents. On the whole the week has seen relatively little fighting and no significant gains by either side. Meanwhile the nonintervention committee has again adjourned, unable to break the deadlock between Italy and Germany on the one hand, with their insistence upon belligerent rights for Franco, and on the other France and Russia, who are equally determined that these rights shall not be granted until foreign volunteers leave Spain. Britain's chief interest just now seems to be the reaching of some kind of friendly understanding with Italy, which even if it should cost some weakening of her alliance with France, will give her time to prepare for the war she is not now ready to risk.

Is Only Chemical Warfare Inhuman and Uncivilized?

MR. ROOSEVELT'S veto of the bill recently passed by Congress which would alter the name of the "chemical warfare service" to the "chemical corps" will be generally approved. To be sure, little enough is involved —merely the name of a branch of the army employing fewer than 900 men (although it does manage to spend around a million and a half dollars each year). Still, there *is* something in a name—else why is this particular change being sought?—and most persons will sympathize with the President's unwillingness to give a designation of greater dignity to a division of the service which he hopes "can be entirely abolished." "It has been and is the policy of this government," the veto message reads, "to do everything in its power to outlaw the use of chemicals in warfare. Such use is inhuman and contrary to what modern civilization should stand for. I am doing everything in my power to discourage the use of gases and other chemicals in any war between nations. While, unfortunately, the defensive necessities of the United States call for study of the use of chemicals in warfare, I do not want to do anything to aggrandize or make permanent any special bureau of the army or navy engaged in these studies." It ought to be clearly recognized, however, by the President and others that it is hopeless to expect the abolition of chemical methods of warfare until war itself is abolished. Perhaps such methods may be outlawed, as war itself has been out-

lawed, but that will not keep nations from resorting to them if from a military point of view their use is deemed advisable. The President must realize the implications of his statement: it is not *chemical* warfare but warfare itself which is "inhuman and contrary to what modern civilization should stand for."

Southern Methodist Group Seeks Christian Social Order

THE Council on a Christian Social Order, a volunteer organization within the Methodist Episcopal Church, South, an account of whose recent meeting is published in this issue, has a significance out of all proportion to its small size. Few more than a hundred attended its third annual conference at Lake Junaluska in North Carolina. The significance of the organization consists in its purpose to "work toward the discovery of the full social meaning of the gospel and toward its application to the social order," in its effort to face honestly current situations involving social maladjustment or injustice, especially in the south, and in the number of influential men and women in the denomination whom it has been able to enlist. Most significant of all, of course, is the fact that it is a southern group. Small as it now is, who can predict what part it may be destined to play in the future of an area where new forces—industrial, social and intellectual—are producing a revolution more profound and far-reaching in its implications than anyone in this generation can begin to realize? Such a time of thoroughgoing change offers a momentous opportunity to the church, and the Council on a Christian Social Order is one of not too many signs that the church may rise to meet that challenge. For the proceedings of its last meeting the reader is referred to Claud Nelson's story on page 1026. Mr. Nelson is in a sense an example of the message of hope which his story contains, because the Southern Methodist Church has recently admitted him, the southern secretary of the Fellowship of Reconciliation and a tireless worker for economic and racial justice, into its ministry. Southern churches, not to mention northern ones, have not always been so hospitable.

Congress Tries to Complete Five-Point Program

CONGRESS during last week moved definitely nearer adjournment although it is yet a long way from having disposed of the five items in the President's minimum legislative program. Contrary to the usual procedure, it is the Senate which is setting the pace. The "compromise" court bill, incorporating all that is left of the administration's suggestions for the reform of the federal courts, was jammed through the Senate in record time just before the last week-end recess. A day earlier that body had passed the Wagner housing bill, amended (at the insistence of those who have been claiming the legislation was written primarily for New York City's benefit) to read that only 20 per cent of the proposed $700 million loan fund can go to any one state, and limiting the cost of any project to $1,000 per room. A bill designed to close the loopholes in the present income tax laws is still in committee stage. The sugar bill, which in general continues the quota system now in force but, in spite of Mr. Roosevelt's veto threat, imposes restrictions on imports from Hawaii and Puerto Rico, has passed the House and now goes to the Senate. The Black-Connery wages and hours bill is somewhat further advanced, although its exact terms are still in doubt. As it passed the Senate, the measure gave a five-man "Labor Standards Board" authority to fix minimum wages no higher than 40 cents and to set up a maximum work week no shorter than forty hours. The House labor committee, to which the bill was referred, had already virtually approved a measure which would grant the board authority to establish these limits at 70 cents and thirty-five hours. The predicted struggle over these differentials did not develop in the House committee. The committee accepted the Senate provisions as to minimum pay and maximum hours almost without debate. It did modify the measure in other respects, however, notably by incorporating a number of amendments proposed by William Green of the American Federation of Labor which rather definitely restrict the powers of the Labor Standards Board and seek to protect collective bargaining agreements. It appears likely that the bill will be enacted this week in substantially this form, although there is strong opposition in Congress to any kind of wages and hours measure, especially among the southern senators and representatives, who have rallied valiantly to protect the right of their constituents to receive lower wages and work longer hours than citizens of other sections.

Low Wage Scales North and South

THE STUDY of the wage scales in Tennessee recently published by the United States department of agriculture deserves careful attention, the more so because the conditions it reveals are by no means limited to a single state. The study is based upon a survey made by the department about a year ago. At that time one-twelfth of the women employed in Tennessee industry received less than $5 a week; one-third, less than $10; and fewer than one-half, as much as $12. Only one in twenty-seven received $20 or more. The highest wages paid to women were found to be in the printing industry, where labor is best organized. Textiles, with the exception of silk fabrics, paid wages slightly above the median, which was $12 for women and $16 for men. Among machine workers makers of work clothing were the lowest paid, nearly 60 per cent of them receiving less than $10 a week. It is for such clothing factories, now flocking south in large numbers, that towns have been voting tax exemptions and bonds! Among workers generally the lowest wages were found to be those paid Negro women employed to shell nuts. The earnings of this group averaged just over $2.50. It must not be forgotten that these figures are in each case for the week and that there are many weeks when in most industries work is not available. The publication of this study should add power to the demand that labor organize nationally to defend its interests and that meantime state and federal governments through minimum wage laws protect their citizens from this kind of industrial exploitation. If anyone is under the illusion that low wages are

confined to the south, he might read in the *Survey Graphic* for this month the statement of the governor of Michigan that in his state "according to a report of the women's bureau of the federal department of labor, during a representative week in 1934, half of the women employed in eighteen out of twenty-two types of manufacturing industry earned less than $14; half of those employed in limited-price stores earned less than $12.35; and half the women laundry employees earned less than $9.90." In spite of the fact that opposition to the wages and hours bill now before Congress has come chiefly from southern congressmen, low wages are by no means a sectional problem.

Has the Pension Drive Started?

THAT the organizations of World War veterans, which succeeded finally in wangling the bonus for their constituents, would soon seek to justify their existence still further by winning pensions for them was to be expected. The only question was when the campaign would start. There are signs that it is already under way. The House of Representatives was during this session asked to pass on a proposal to grant every World War veteran of 65 or more a pension of $60 a month, without regard to disability, war-connected or not. This proposal, it is true, was rejected, but a bill giving precisely the same benefits to Spanish American War veterans was approved, and although there may be reasons for withholding from the one group what is granted the other, it is unlikely that the World War veterans lobby will find them convincing. According to the calculations of the Veterans Administration the proposed pension if established for participants in the last war would cost the nation between now and 1996 more than $20 billion. There would be eight years in which the annual cost would be more than a billion. What such a drain upon the federal treasury would mean in terms of decreased ability on the part of government to meet its growing obligations to the community at large is only too clear. It may be thought that approval by Congress of a pension plan involving such enormous expenditure is beyond the limits of possibility. But one cannot be so sure. The veterans organizations have so far proved their ability to get whatever they set their hearts on, and even their friends would hardly claim that they have always given an impressive exhibition of disinterestedness. Meantime the House Spanish American pension bill has gone to the Senate. It is to be hoped that the Senate will decisively reject a measure which opens the door to almost unlimited pension legislation.

The Civil Liberties Ledger Is Balanced Once More

THIS year's report of the American Civil Liberties Union is on the whole encouraging, although it offers no ground for complacency. On the credit side of the ledger, attention is called to the undergirding of labor's rights to organize, bargain and picket by the National Labor Relations act, which although passed earlier was made effective only this year by the Supreme Court's validation, and to the important services of the Senate civil liberties committee in throwing light into a number of situations where flagrant denials of civil rights were involved. It is pointed out also that not only has the year seen no new "gag legislation" enacted, but several particularly vicious laws of that kind—the criminal syndicalism laws of Washington and Oregon and the act of Congress which forbade any reference to communism in the public schools of the District of Columbia—have been repealed. The decision of the Supreme Court in the Herndon case is cited as one of a number of liberal decisions by courts federal and state, and a generally more tolerant attitude toward communists and Negroes is noted. But the ledger has its debit side. A full score of specific instances are cited where civil rights have been denied or are now in serious jeopardy. These are in the main instances which in one way or another have been brought to some public issue. One must not forget the thousands of cases which do not get that far, either because the victims are not influential enough to make effective protest or wealthy enough to take grievances to court, or else because the violation of the individual's liberties is one of the large category which public opinion tacitly approves and takes for granted, as, notably, the wrongs suffered by American Negroes. It is interesting to note that the reports of the union's correspondents in thirty-six states, in assessing responsibility for current denials of civil liberties, place largest blame on the American Legion, next upon the anti-communist campaign of the Catholic Church, and finally on chambers of commerce and employers organizations, D.A.R., Ku Klux Klan and nazi agencies, in that order. In this connection it is appropriate to repeat a warning which appeared in these columns two weeks ago—that only vigorous and immediate public demand can assure the Senate Civil Liberties committee the $50,000 it needs to continue its work. The request for the new appropriation, now before the Senate committee on audit and control, is reported to be encountering determined opposition. Friends of civil liberty in America, who know the immense value of the LaFollette committee's work, must be equally determined.

New Developments on the German Church Front

THERE have been several quick and rather spectacular developments in the German church conflict during the week, although it is still too early to venture anything better than a guess as to their significance. First came the unlooked for vindication last Friday of Dr. Friedrich Dibelius, who had been under arrest upon the charge of having misrepresented Church Minister Kerrl in a letter sent in February to Hitler and other members of the government. The trial, according to a dispatch to the *New York Times*, "did honor to German justice. . . . The court was both diligent and impartial in searching for the truth." Kerrl was early put upon the defensive and Dr. Dibelius' acquittal represents a humiliating defeat for the church minister. This outcome of the trial cannot be without significance—nazi courts are by no means always "diligent and impartial." The second event, equally noteworthy, was the parade through the streets of Dahlem by several hundred members of Martin Niemöller's church protesting

against the government's prohibition of prayer meetings for arrested Confessional pastors. This is apparently the first mass demonstration against an act of the government since Hitler came to power. One hundred and fifteen participants were arrested and later released. This impressive exhibition of opposition to the state's religious policy—more impressive than persons living outside of fear-ridden Germany can possibly realize—was followed the next day by the postponement of the trial of Niemöller, which had been scheduled for Tuesday, August 10. Can it be that these events presage some change in the government's policy? Is it possible that Hitler is waking to the fact that religious opposition is a peculiarly obstinate kind of opposition and is wondering whether a more conciliatory attitude on the part of the government may not be advisable?

Zionists Yield on Palestine Partition Issue

THE twentieth biennial congress of the World Zionist Organization meeting in Zurich, Switzerland, for the past two weeks was confronted with what its president, Dr. Chaim Weizmann, termed "the greatest responsibility faced by any generation of Jews for nearly nineteen centuries." The 491 delegates, elected by a vote of 1,250,000 Zionists in more than fifty countries, were asked to empower the executive committee of the congress to negotiate with Great Britain on the scope of the latter's proposals to partition Palestine. As the deliberations proceeded in Zurich, the permanent mandates commission of the League of Nations meeting in Geneva challenged the assumption underlying the British proposals that the Palestine mandate in its present form is unworkable. With this challenge opening the way to an examination of the administration of Palestine by Great Britain, a minority faction in the labor representation at the World Zionist Congress asked that the issue of the congress' stand on partition be tabled until the fall, when the mandates commission is expected to make its report. To fight for or against partition at this juncture, argued the labor minority, would be like fighting a shadow. Perhaps by fall the investigation of the permanent mandates commission, along with similar activities by other groups, would have made the partition scheme a dead letter. Why risk exhaustion of the Zionist movement by fighting shadows? This position gained little support, and as we go to press the congress is expected by an overwhelming vote to grant the executive committee of the Zionist organization power to negotiate with the British on the assumption that partition will be the formula for a Palestine of the future. The action of the congress does not bind it to accept the British proposals when they are presented in their final form. Rather it merely empowers its executives to negotiate and then report back to a specially elected congress.

In taking this stand, the congress follows the Weizmann leadership and rejects that of 74 year old Menachim M. Ussishkin of Palestine, who had, for sentimental reasons, been elected chairman of the Zurich meeting. While denying that in his dealings with the British he had committed the World Zionist Organization to the principle of partition, Weizmann urged the congress to accept the partition principle and negotiate for the acquisition of more territory. Ussishkin, on the other hand, warned the delegates that the present British proposal should be rejected since it was worse than the proposal made by Great Britain in 1903 to give British Uganda in East Africa to the Jews. The 1903 proposal, Ussishkin recalled, split the Zionist party in two; hence the present proposal should also be rejected.

The recalling by Ussishkin of the Uganda split is a matter of more than academic interest, for it was he who was responsible for the Zionist breach. The circumstances surrounding the British proposal of 1903 are almost identical with those surrounding the 1937 proposal and one is left speculating whether Ussishkin was able then to foresee the action which will be taken by the groups within the Zionist party who oppose the partition principle. At the turn of this century, the Jewish world had been shocked by the Kisheneff massacres. Theodore Herzl, the founder of political Zionism, felt the imperative need for an immediate immigration base for the oppressed Russian Jews. From the elder Chamberlain, the father of the present British premier, Herzl received an offer for the settlement of East Africa by Jews. This offer Herzl presented to the sixth Zionist Congress, meeting in Basle. Uganda was not Palestine. It had not Palestine's emotional and historic appeal. But the land offered the prospect of an immediate immigration base and a Jewish state.

The proposal took the congress by surprise. For the first time the Jews had passed from the realm of wish thinking into that of power politics. A storm of protest against the Herzl leadership began to take shape. He had betrayed Zion. He was an autocrat. Herzl had to have an impressive majority in favor of his proposal in order to convince the English that he was qualified to speak for Jewry. For the first time machine tactics were employed. Herzl received his majority and a commission was sent to Uganda to examine the possibilities of Jewish mass settlement. The minority who voted against the project gathered around Ussishkin and attempted to hold a rump congress. Ussishkin, along with eight other Russian Zionist leaders, never liked Herzl and saw in the Uganda issue an opportunity to oust Herzl from Zionist leadership. Herzl, however, had mass support, and the attempted revolution in Zionist ranks failed to materialize. Herzl dropped the Uganda project when he found the land inadequate for mass migration. But the rift in Zionist ranks continued.

The same consideration which made the Uganda proposal attractive in 1903 has made the partition of Palestine attractive to a great portion of the Zionist party in 1937—the need for an immediate immigration basis. Today the chief supporters of the Jewish state plan are the German Jews, the east European Jews and the labor groups. Partition offers to Jews the prospect of controlling their own immigration policy. As an immediate remedial measure, Weizmann's assurances that Palestine could receive two million Jews within the next few years prove attractive. As the alternative to partition, these groups know that the British would adopt the policy of curtailing immigration. It is significant to note that at the congress, no voices were raised to support the Viscount Samuel formula. This formula, offered as an alternative to partition during the

parliamentary debates on the Royal Commission's recommendations, would fix the Jews in Palestine as a permanent minority representing at no time more than 40 per cent of the population, to be ruled in self-governing cantons. Weizmann personally, and Polish and Lithuanian Zionists groups in solid blocs, denounced the Samuel proposal and left it to Arab moderates at Geneva to urge its adoption.

Opposition to the partition principle at the congress came from factions otherwise at war with one another. The Mizrachi, or religious Orthodox group, reversed the stand it had taken at the sixth Basle congress. At that time it favored acceptance of land anywhere for the purposes of creating a Jewish state, but in the present congress the Mizrachi have opposed the partition principle on the nonpolitical ground that God has not given the Jews the power to alienate an inch of the Holy Land. Other opponents are of the Ussishkin type—old Zionist leaders whose emotions blind them to *real politik*. Still other enemies of the partition plan are the Stephen S. Wise group of general Zionist affiliation.

The effectiveness of Wise's opposition was undercut on the Sunday before the congress assembled, when at a miniature congress of the American Zionists, the delegates decided to abandon a resolution adopted by the Zionist Organization of America binding them to vote as a unit against partition. Instead, the American delegates vote as individuals and are thus split on the question of partition. A second blow to the Wise bloc was the decision of the congress to hold its deliberations in private rather than in public sessions. There were many delegates who came to the congress believing privately that partition was the least of several evils, but they were forced publicly to oppose partition for fear of opinion in the constituencies which sent them to the congress. Other opponents of partition were the Shomer Hatzair faction of the labor group who wish a bi-national Arab and Jewish state in Palestine. Not represented at the congress, but regarded as a rallying point for opponents of the partition program, is Jabotinsky's revisionist group, which has been merged into a New Zionist organization to coordinate all opponents of the partition program.

The decision of the congress must be approved by the Jewish Agency, which will meet in Zurich immediately after the present congress adjourns. The agency has in the past approved the action of the World Zionist Organization, but there is talk that in the present situation there may be a split between the agency and the congress. Should Weizmann, however, be able to carry the agency, the executive committee of the Zionist party will treat with the British on the extension of the boundaries recommended by the Royal Commission for the new Jewish state. Those who have opposed the partition principle in this congress may repeat Ussishkin's performance in 1909 and form a rump congress. But once the officially elected leadership of the Zionist organization commits itself to a policy, history shows that it will be supported by the rank and file membership. While the new dissenters may get enough support to be troublesome, it is unlikely that they will carry any weight with the governments of the world with which they will have to treat.

The congress underlines the fact that Weizmann is the "uncrowned king of the Jews." He has the support of most of Palestine labor and world Zionist labor groups. Zionist labor is well organized and will control Palestine regardless of the size of the Jewish state. Its representatives are the realists of the Zionist movement. And Weizmann has come to be their spokesman. Weizmann is one of the few men in the Zionist movement who can talk Britain's language. His speeches before the congress were calculated to place him in a position to bargain with the British regardless of whether the permanent mandates commission rejects or accepts the partition scheme. While urging the congress to accept the partition principle, Weizmann at the same time denounced the British administration of the mandate. Should the mandates commission agree to the principle of partition, Weizmann, by urging the adoption of the partition principle, will be able to approach the British with a request for more territory, fortified with the argument that he did not "let them down" at the World Zionist Congress. He will have in his favor the additional factor of Polish support for the enlargement of the Jewish state. Should the mandates commission reject the partition formula, Weizmann will have called attention to the maladministration of the mandate by Great Britain. If the permanent mandates commission rejects the partition formula and Great Britain nevertheless goes ahead with its proposed division of Palestine, Weizmann's position will still be unimpaired.

Meanwhile every day brings new evidence of a growing desire on the part of the Arabs to become reconciled to the Jews. The adoption of the partition principle by the World Zionist Organization may accelerate that rapprochement and force the Arabs to forestall partition, which they oppose, by making concessions to the Jews. For the first time, voices have been raised in the Arabic world charging Britain with consistently having blocked all previous attempts of Arabs and Jews to come to an understanding. The combination of these circumstances marks a triumph for Weizmann's diplomacy. Whatever can be said for or against the partition scheme and whatever may be its final fate, if it succeeds in drawing Arabs and Jews into closer understanding, the Royal Commission's report has fulfilled an important service.

Dogs With Bad Names

EDITOR THE CHRISTIAN CENTURY:

SIR: "Give a dog a bad name"—the proverb is like so many proverbs, morbidly lucid. Not indeed that all dogs with bad names are as good as hanged. My dog has a very bad name in our road, but there are many creatures whom I would see hanged before him. But it is certainly true in history and in experience that a man is almost certainly done for if a bad name is attached to him.

There was a king called the "Unready." At this moment (without looking up the history) I know nothing about Ethelred, except that he was always unready—morning, noon and night, at home with his family or on the throne, in peace and in war, in youth and in age (if any)—he was unready. The dog, though a royal dog, had a bad name. That settles his destiny.

Of Tudor Mary I know a little more, but she is always to my prejudiced vision "bloody Mary." Foxe has made

it her lot to be remembered for the persecution which more than anything else made England Protestant. She must have been much else. There was a schoolboy once who wrote about her words like these: "Tudor Mary was called 'bloody Mary' but she was not nearly so bloody as you might think." That may be true, but who will even listen to this charitable word? She had a bad name, and she will keep it. And others too there were who were liars, regicides, fools, scourges; and such they remain on the gibbets of history.

Of course many dogs get good names, sometimes well deserved, and they are always ever afterwards seen in the radiance of those names. They are Strong-Bows or Lion-hearts, or the Good, or the Fathers of their people; that was their part when the picture was taken. They may not have been so lion-hearted as you would think; but their virtues live forever. Give a dog a good name, and you set him high upon the roll of famous dogs.

I think of the king called William the Silent. I see him in the midst of his counselors, listening and saying little. I see his family round the table, saying, "Father's absent-minded as usual." I hear his wife (if any) remarking, "William, I wish you would not be so uncommunicative." I catch whispers in the court about "the old Sphinx." But in all probability the real William, like others with a reputation for silence, did his share of speaking. And yet all the same to me at least he is William the Silent.

I am not so troubled about the dead, whose story is closed forever. It can matter little now to Ethelred if I think of him as always arriving late. But it does make some difference to living dogs if we give them bad names. Are you not surprised sometimes at the dogmatic way in which our friends and neighbors attach adjectives to each other? There is no need, it would seem, for any day of judgment. Men are dismissed to the left or to the right without waiting. (It must be consoling to our friends who are conservative in their views that the bad people in the parable go definitely to the left.) They are summed up in an epithet. So-and-so is the Unready. That other neighbor is called a drunkard, for was he not seen once, or it may be twice, "the worse for drink"? And another is forever the Bankrupt or the Jail-bird.

That this is unjust anyone who knows his own heart can tell. That it is cruel can be seen in the unhappy fate of the man who has been in prison and can never escape from that bad name. There will always be some busybody who will be sure to think it his (or her) duty to warn others of his record. "I feel it is only right you should know——"

Yes; it is a cruel world for a dog with a bad name. It must come with some consolation to such a one when he is promised a new name in a better kingdom than he has known here. Perhaps Ethelred will be no longer unready and Mary no longer bloody.

Ever yours musing on the inhumanity of man,

QUINTUS QUIZ.

VERSE

Relinquishment

WELL, let youth go!
Spring only bears
Promise of summer's fruit.
Some buds may blast,
Some cherished hopes may die,
Yet were the spring eternal
Life would cease to be.
The beauty of the waning year
Is beauty still.
So let youth go. I am content
My destined cycle to fulfill.

UNA W. HARSEN.

By Rule-of-Thumb

TIMOROUSLY in spring
Life extends its scope
The width of a robin song,
The length of hope.

Its fruiting, its flowering,
So prodigal,
Life in summer is
Undimensional.

At approach of autumn
It tightens slack drawstrings
Till the very stars are cordoned
By teal and heron wings.

If slowly, if swiftly,
Life in winter narrows
To poplars stark against the sky,
To a flock of sparrows.

ETHEL ROMIG FULLER.

Resolute Dream

UNDER Pharaoh's coffin lid
Sealed within a pyramid,
Long ago Egyptians left—
Earth-denied and sun-bereft—
Little golden buds of corn
Where green dancers lay forlorn.

In death's hollow land they lay,
Aureate exiles from the day:
Centuries and aeons went
Over them without event;
Time, without the sun to mark,
Seemed an instant of the dark.
Yet those dancers never lost
Dream of emerald, shimmer-tossed
Limbs in ecstasy of sun:
They survived oblivion.
Give them earth and sun today,
They will wake, and toss, and sway!
Even so shall you and I
Hold the dream that waits the sky!

E. MERRILL ROOT.

The Church Faces Its World

By Winfred Ernest Garrison

Oxford, England, July 27.

AT SUCH a gathering as the World Conference on Church, Community and State—the title currently used almost to the exclusion of "Life and Work"—in such a place as Oxford, it requires a little time for the mid-American participant, even if he is not unfamiliar with the scene, to adjust his mind to the serious and urgent issues of the conference. Oxford always works magic on any visitor who is worthy of the privilege of being a visitor. Its beauty and its history conspire to weave a spell. And the personnel of the conference, though mostly clad in the common garments of international commerce and convention, has its sartorial high lights—Eastern Orthodox archbishops with flowing robes and patriarchal beards, Russian priests with towering head-dresses, Anglican bishops in aprons and gaiters, Lutheran bishops who wear their gowns and pectoral crosses even at the breakfast table. It is well to have these visible symbols of the variety of cultures within the one church. They reveal the problem of making it effectively one as at once more difficult and more significant than it appears in a conference among those who wear identical clothes, have their hair cut in the same style and speak the same language.

Language Differences a Handicap

Diversities of language are indeed a serious hindrance to mutual understanding. English, French and German were the official languages of the conference, and the interpreters were wonderfully competent in both translation and condensation. But a two-minute translation of a ten-minute speech comes under suspicion of incompleteness. The explanation that "we translate only the ideas, not all the words" is sometimes but not always adequate. Seldom was a speaker who understood the three languages quite satisfied with the version of his speech in the other two. But we must continue to pay for the presumption of the builders of Babel.

Languages may diverge in discussion but they converge in worship. The services of devotion, held morning and evening in St. Mary's Church, have been a vital factor in the conference. There the *Una Sancta* becomes a reality. The three languages are used in rotation, without translation or the need of it. Even the Russian choir spoke intelligibly to all, though in an unknown tongue. In prayer and hymn, the miracle of Pentecost is repeated, and each hears in the language in which he was born.

The range of concrete materials with which the conference dealt is suggested by the titles of the five sections into which the delegates were divided for simultaneous sessions of intensive discussion: "The Church and the Community" (meaning by "community" what the Germans mean by *Volk*, society in its larger units viewed with reference to its cultural and racial coherence rather than its political organization); "Church and State"; "The Church and the Economic Order"; "Church, Community and State in Relation to Education"; "The Universal Church and the World of Nations." It is evident that these comprehensive categories could easily cover discussions and pronouncements upon every phase of the church's function and responsibility in relation to the modern world. They were indeed intended to do no less. It is equally evident the treatment of these topics could not proceed without some critical scrutiny both of the social facts and of the past and present behavior of the church in relation to those facts as well as of the secular powers in relation to the church.

This is a very large order, even for 400 learned delegates assisted by an equal number of no less learned associates, having the advantage of careful preliminary studies and giving undivided attention to the problems for a period of two weeks in the congenially contemplative atmosphere of Oxford. The difficulty of mobilizing the intellectual resources of such an assembly is very great. A new congress does not get much done in the first two weeks, even with the advantages of a continuing organization, a body of guiding precedent, a fairly general mutual acquaintance and a single language. To ask the members of an ecumenical conference to give, within a fortnight, a diagnosis of the world's ills, an evaluation of the church's previous and present efforts to cure them, a statement of the rights and duties of the church in relation to political and cultural organizations, and a prospectus for future action which will satisfy the legitimate claims of both and promote the welfare of all mankind—that seems to be asking the impossible. Yet something like that was what was asked of the Oxford Conference; and something like that, it may be said subject to certain limitations, is what the conference accomplished. At least it made significant advance in that direction.

Ground Work Important

No achievement whatever would have been possible without the careful ground work that had been done in advance, largely by Dr. Oldham, Dr. Shillito, Mr. Henriod and, for the American section, Dr. Leiper, and their colleagues too numerous to name, and the technique of procedure that was chiefly in the hands of Dr. Mott. The preparatory work made possible findings which were studies rather than improvisations. The technique of the conference, while it had some steam-roller qualities, gave the maximum opportunity for the expression of the widest variety of opinions, kept the business moving, and brought the discussions within the necessary limits of time. Doubtless many a delegate is leaving Oxford with undelivered speeches curdling within him. Doubtless most of these would have been good speeches. But let those who thought the chairman cruel remember the Senate and reflect upon the horrors of unlimited debate.

The complexity of the problem faced by the conference is not fully stated when mention has been made of the range and magnitude of its topics. There is the added fact that to every important question there were two contrasting lines of approach. They may be called the dogmatic and the pragmatic; or the a priori and the empirical; or

the theological and the sociological; or, as one speaker defined them, a dogmatism which makes an absolute separation between the world and God and refuses to let the church be held responsible for anything that happens in the world, and a "pseudo-religious activism" which would make the church the servant of every benevolent or reforming impulse. Let us suppose that some phase of the relation of church and state is to be considered. One approach insists upon beginning with definitions and general concepts. What is the chief end of man? What is the essential nature of the church? Is the state a gift of God or a human instrument? It tends to answer these questions in terms of complete divine transcendence, a mystical and pre-existent church *(Una Sancta)* which can do no wrong though its human agents can and do, and a sinful world in which the only absolute duty is to choose the course that is least wrong. The other approach, considering church and state as concrete phenomena sufficiently defined by their observable characteristics, asks, How may their relations be adjusted so that human liberty may be safeguarded, social order may be preserved and religion may have its proper place in life?

I offer no commentary upon the relative merits of these two types of approach, but it can scarcely be denied that the attempt to satisfy the demands of both of them at once was the source of no little difficulty in the discussions and of some confusion in the reported findings. But since both points of view exist within the churches which have here been trying to express and deepen their unity, a body of findings which ignored either would fatally misrepresent the situation.

In view of the conviction of so large an element—including all the Eastern Orthodox and most of the Continentals and Anglicans—that the relation of the church to the world, or of the Christian man to society, can be profitably discussed only after a sound theological foundation has been laid, it is doubtless wise that steps should be taken toward the merging of "Life and Work" and "Faith and Order" in a permanent organization which shall constitute a single ecumenical federation of churches. Such steps were taken at Oxford by the appointment of seven representatives to confer with an equal number who, it is hoped, will be appointed at Edinburgh.

Racial Discrimination Is Repudiated

Any attempted summary, in a few paragraphs, of the findings of the Oxford Conference in its five fields of study, would be too fragmentary to be serviceable. Only a few detached and striking items can be mentioned.

The relationship of men in communities and races was viewed as a gift of God; but the elevation of the *Volk* into an object of supreme devotion and the claim of superiority for one race over another and discriminations on the ground of race or color were declared to be contrary to the spirit of Christ. (A Dutch delegate from South Africa said that the denunciation of racial discriminations would give great offense to his people, but his protest fell on deaf ears.) Anti-semitism was specifically repudiated.

Any totalitarian program for the state was declared to be hostile to the liberty of the church and, what is more, hostile to the liberty of human personality. The church is under no less obligation to protest when the rights of others are invaded by the state than when its own rights are denied. An attempt was made to secure the adoption of a clear-cut statement that the church has no rights for which it can properly demand recognition by the state except such as can be stated in terms of the rights of citizens to freedom of thought, expression, assembly and organization; but the idea of special rights for the church as a divine institution was too strongly entrenched. It was declared that the church has a right to demand from the state "freedom to determine the nature of its government and the qualifications of its ministers and members, so far as it desires." Even this guarded statement, as amended by the addition of the final clause, was held by a Swedish Lutheran delegate to be a demand for what is impossible in an established church. He may be right. It is an inescapable fact that when free church men and established church men undertake to frame a joint statement about the relations of church and state, they can come to agreement only by a studied ambiguity or by a cautious avoidance of controversial aspects of the question. There was not much ambiguity in the statement as adopted, but there was plenty of avoidance.

Regret Absence of Germans

The absence of the German delegates was deeply regretted. A message of sympathy was adopted and a delegation was authorized to convey this message in person and carry a report of the conference. The spirit which prompted this action is above criticism, but it may reasonably be doubted whether the coming of such a deputation from Oxford to visit those who were not permitted to go to Oxford will not exasperate the German government and provoke reprisals.

But there were German delegates at Oxford—three representing the federation of evangelical free churches. On the platform of the conference the Methodist Bishop Melle testified to the gratitude of the free churches of Germany for the "full liberty" which they enjoyed; following the injunction of St. Paul they pray for all who are in authority, and they are grateful "that God in his providence has sent a Leader" who was able to "banish the danger of Bolshevism in Germany and to rescue a nation of from sixty to seventy millions from the abyss of despair to which it had been led by the World War and the Treaty of Versailles and its wretched consequences, and to give this nation a new faith in its mission and in its future." Before this speech there had been whispered rumors that if these free church delegates spoke their sentiments they might not be permitted to return to Germany. After it, there seemed no reason to doubt the cordiality of their reception by the department of propaganda upon their return.

Divide on War Issue

The declaration on war was eagerly awaited. It did not fail to declare war is "a particular demonstration of the power of sin in this world," but it did not say that any specific war is a sin or that participation in it is sinful. Man is "caught in a sinful situation," in which "the best that is possible falls far short of the glory of God and is, in that sense, sinful." Avoiding commitment as to any specific attitude which the church and Christian men

ought to adopt toward war when war comes, the conference report contented itself with exhibiting the various views which Christians actually hold on that subject and with saying that while the church could neither affirm that any one of these was right and the others wrong nor acquiesce in the permanent continuance of these differences, it should promote the study of the problem with a view to a better understanding of the purpose of God.

From the pacifist standpoint, this was a pretty weak outcome of the deliberations. It represents no advance. "Dick" Sheppard, Canon of St. Paul's, was quite willing to be quoted as saying that, whether considered as the statement of a Christian attitude toward war, as an announcement to governments of the church's judgment upon war, or as a guide for Christians in deciding what their own course should be in case of war, it is a total loss. When asked what he and his fellow pacifists would do about it, he replied, with characteristic smiling earnestness: "Blow it up!—in a debonair manner of course."

One cannot but feel that on this as on many other points, the theologians considered the doctrine of original sin as a very present help in trouble. "To all human institutions clings the taint of sin." "Each man must bear his share of the corporate sin which has rendered impossible any better course." "Some . . . believe that in a sinful world the state has the duty, under God, to use force when law and order are threatened." The apology for doing unchristian things for the defense of Christian principles in a sinful world is called being "realistic." But the sections on international relations contain also many strong affirmations of the duty and opportunity of the church to serve as a unifying force among the nations and as an advocate of those principles of justice and liberty which, if generally observed, would prevent the clash of arms.

Limitations of space do not permit adequate comment on the findings of the commission on the "Church and the Social Order." It should be read in full, and there will be early opportunity to read it. It contains much enlightened and liberal social doctrine, and countenances no complacency with things as they are. It warns against being "deceived by the Utopian promises of new social faiths," for "because of the sinfulness of the human heart and the complexities of social life none of the programs for the reconstruction of the economic order can be trusted without qualifications." The report as prepared by the commission and adopted by the conference has the appearance of having been written by men who, rather radical themselves, were aware that it would have to be adopted, if at all, by the votes of those less so.

Toward a United Church

A list of the pioneer leaders whose faith and vision created the first conference on Life and Work and paved the way for this second was presented in a memorial. To these deserving names I venture to add another the absence of which leaves a wide gap in the record—the name of Peter Ainslie. He was neither patriarch nor archbishop, and it is not always easy for those who direct the affairs of assemblies involving high ecclesiastical dignitaries to estimate adequately the services of those who have been the prophets rather than the high priests of such a movement.

The conference has closed, leaving in the mind of every member a more vivid sense of the ecumenical character of the church even now, in spite of its divisions. "Our unity in Christ is not a theme for aspiration," says the closing message; "it is an experienced fact." There is a large measure of truth in these words. There was no unseemly argument about a joint communion service, as in the final days at Lausanne. It was avoided by the expedient of having an Anglican service, conducted by Anglican ministers, to which "all baptized believers" were invited. This is something less than perfect "unity in Christ." Non-Anglicans were present as guests, rather than as members of the family. It was an act of gracious hospitality, duly appreciated as such; but it was a symbol of the separateness of churches as well as of the unity of Christians. There are important aspects of unity which are still a theme for aspiration.

Let's Run Our Own Railroads!

By T. Swann Harding

IN 1934 the American railroads, as a system, failed to meet their fixed charges by $53,000,000. Thereupon many cries went up from security holders who, in their chastened anguish, felt that taxpayers should take over the roads. In other words these individuals who had never shown the slightest disposition to socialize profits were almost pathetically eager to share their debts.

The former federal coordinator of transportation, Joseph B. Eastman, has prepared a detailed plan for a government corporation, administered by five trustees, to take over and operate the roads. He would have to go slowly, he admits, because the efficiencies the government would introduce in rail operation would, among other things, annihilate many jobs, curtail bankers' profits, and deprive directors of inside information by means of which to manipulate the stock market to their personal profit. On the other hand such operation would bring with it the benefit of low cost of capital with the opportunity to reduce capitalization over some period of time. It would end the "valuation" nightmare which puts a curse on all government regulation of utilities. It would produce increased efficiency by operating the roads as a coordinated system. It would keep the road officials in the limelight that always plays brightly on those high in government circles and prevents corruption.

Stuart Chase says that Mr. Eastman probably knows more about the American railroads and their operation than any man alive.

Immediately someone cites the fact that Canada's government owned and operated railroads onerously burden

the taxpayers there. If that argument is not convincing enough, critics go on to claim that the United States cannot possibly do anything right, especially run the railroads, and cite as proof the period of government operation during the war. They thus condemn themselves because our government is no more nor less than simply ourselves collectively, and whenever we tax it with incompetence and inefficiency we are merely holding our own faults up to public view.

Canada's Experience

However, let us turn to Canada. Here is an article in *Barron's* for July 2, 1934 that seems to be just what we need. It is by R. K. Martin and bears the caption: "Canada's Costly Rail Venture: More Than 1½ Billions Expended in This Attempt to Buck Economic Laws." Obviously Canada's government has made ill-advised ventures in railroading and has met disaster. But just how do you "buck" an economic law? Can you buck the law of gravity? Apparently not. You can act in such a way that you do not plunge off a precipice but even otherwise you would be proceeding in accord with the law of gravity. There presumably are economic laws, though just what they are every economist tells us differently. However, whatever they are, you cannot "buck" them. Whatever you do in the field of economics is in accord with one law or another there. It is a fundamental fallacy to hold that any form of economic activity is unamenable to economic laws.

But what did Canada really do about railroading? Let us read the article. Her roads were originally planned by private enterprise. They were highly competitive. The country was expected to settle rapidly and every competitor wanted the lion's share of transportation for his own. Competition is the life of trade but, in this case, it produced too many miles of track. Then came the World War. Canada's growth and development halted. Foreign capital left Canada in large amounts. Conditions rapidly changed to a point where it was no longer profitable for private enterprise to own and operate the roads it had brought into existence. There were three competing transcontinental lines with too much superfluous trackage and too many other facilities for public needs. Yet the public did need some railroads competently managed. So the government was compelled to take over the roads to prevent disaster.

The Government as Savior

Obviously it did so under unfavorable circumstances. The roads were inefficiently planned and had been poorly managed. The government now had to adjust Canadian railroading to altogether new conditions with which private enterprise found itself impotent to cope. Besides that, there were the inherent topographical and climatic difficulties to contend with. Private enterprise had itself misjudged all these factors and therefore had failed. But the roads remain a national asset to Canada. There is a deficit, but the public has had service and has had it at a rate lower than private enterprise could charge and survive. The deficit was well spent in social service, just as part of our post office deficit is. The real question in any such enterprise is that of balancing facilities against probable load. In Canada the government makes a better job of solving this problem than did private enterprise. All this we learn by reading Mr. Martin's article.

Things are not so bad in Canada as the article title made us think. In the United States it is a demonstrable historical fact that our railroads were almost entirely, if not entirely, built with public money. Federal, state and municipal governments contributed millions of dollars for railroad construction. In addition they made grants to the roads of an empire of 242,000 square miles, an acreage four times the size of New England and larger than France. About 40 per cent of all legitimate construction costs of the American railroads was paid out of public funds. Their profits on the free land given them were simply fabulous. All told these funds were sufficient to foot the entire actual cost of constructing all the roads though, as Lewis Corey says in *The House of Morgan,* "it also encouraged speculation and plunder." That, however, does not constitute a legitimate cost of railroad construction. It files under graft. It is equivalent to "politics" (used invidiously) in government.

Who Built American Railroads?

Matthew Josephson discussed this in his *Robber Barons.* He used the data of Professor W. Z. Ripley to show that the public land given to the railroads for nothing was disposed of at from $1.25 to $30 an acre (and there were 155,000,000 acres of it) to promoters of chains of cities. In addition local, state and federal governments vied with each other to minimize the risks of individual initiative and private enterprise by underwriting railroad bonds. These became community obligations, socialized credit. Objective historians hold that our railroads could not have been built at all had it not been for government generosity. On the other hand the waste and corruption involved were astonishing. Various rings created synthetic and entirely separate construction companies to safeguard themselves from loss. These had the sole right to purchase materials and carry on building operations. Often only half the funds appropriated went for actual road construction, the rest being lost (or grafted) in devious ways.

This was private enterprise, not government, doing the grafting, however. Such frequently repeated losses were, however, fixed upon the general public as enduring capitalization. The upkeep of this became a public obligation in perpetuity. One need only read Brandeis' *Other People's Money* to find out how the bankers deliberately milked the roads while refusing to let them use reasonable safety devices, and damning the public the while.

Some of this sort of financing comes down to recent times. Former Federal Judge George W. Anderson, writing in the *Atlantic Monthly* for December 1932, outlined several instances. He mentioned the Pennroad Corporation, a holding company organized and controlled by officials of the Pennsylvania railroad. It offered the road's stockholders Pennroad shares at $15 each and thus obtained some $150,000,000 from the trusting public, paying an underwriting fee of $5,000,000 to Kuhn, Loeb & Company. The remainder was invested in securities of other roads, the very highest prices being paid even for the stock of practically bankrupt companies. One slice of $4,500,000 went for the stock of a road which never had any

intrinsic value. That company has since entered receivership. The investors' hundred and fifty millions has been wiped out. No wonder Judge Anderson declared in his article that government business was quite generally conducted more decently and more efficiently than private enterprise.

For he advocated government operation of railroads. Since the people already have paid for them it does not seem unreasonable that they should control them. Railroad management has, with a few bright exceptions (like the B. & O. under Daniel Willard), been incredibly stupid for years. Instead of trying to solve its own problems and beat its menacing competitors, the railroad system, so-called, has cried to heaven for help and expected the government to answer its cries. Here is the *Report of the National Transportation Commission,* issued February 1933. We read therein that the railroads faced competition with cowardice and stupidity. "Resort [by the roads] to government as an alternative to self-help is to be deplored. . . . We think it quite clear that the railroads have been distinctly remiss in not getting the most out of the new methods." In other words private enterprise was too stupid to devise means of meeting bus and other competition. It merely sulked and cried for help.

Wartime Operation

But we must turn to consider our own wartime operation of the railroads. The report to the President of Walter D. Hines, or Mr. Hines' book, *War History of American Railroads,* should serve our purpose, as Hines was no advocate of government railroading. He declared, however, that our railroads could not possibly have provided efficient war service in private control. He claimed that more additions to and improvements in equipment were provided by government than private enterprise could have provided. Yet the total burden upon the public was much less under government than it would have been under private wartime control.

Investments were protected and the roads were improved just while they carried the greatest freight and passenger traffic in their history. The roads themselves could effect neither unity of operation nor raising of sufficient capital for their needs. At the same time wage payments increased to railroad as to steel and all other workers. In December 1917 it must be remembered 51 per cent of all railroad employees received $75 per month or less. Hines writes: "The notion of a 'broken down' condition of the railroad properties at the end of federal control never had any foundation and has been clearly disproved."

During each year of government control $550,000,000 was expended on capital improvements, as against an average of only $460,000,000 for each of the six years before government control, and of $590,000,000 annually for the five years following it. The net cost of federal control was $1,123,500,000 and there is no reason to assume that this cost could have been avoided under private control; it would have been increased instead. For expenses had to be met and the extra war services rendered, whether or no, and, whether they were met at the expense of security holders or taxpayers, the sum was the same. Reports of costliness and inefficiency in this government control have always been shamelessly exaggerated. The completely abnormal condition of the country at war, not graft and inefficiency, increased net operating costs of the roads. But such increase was, given the war, absolutely unavoidable.

Costs and Services

Hines wrote: "There is no basis for the assumption that through the continuance of private operation of the railroads there would have been any escape from the so-called 'cost' of government operation. The same or substantially equivalent cost would still have been borne in one form or another." The increased costs of rail operations were incidental to, not caused by, government control. Naturally the government was blamed, that being the usual American custom.

While government control lasted operation was in good technical hands and was free from politics. But the certainty that such control would soon end did not conduce to the best efforts of the staff or to the formulation of sound, long-term policies. Tranquillity on the part of the management could not be attained under such conditions. While its venture in railroading became symbolic of government failure, the actual period of control was too brief and too abnormal to permit the drawing of definite conclusions.

"What the federal control does primarily is to illustrate in a particularly concrete and visible way the disrupting and destructive influences of war, strictly similar in effect to what would have been exemplified by private wartime control, though differing in various details." This again is Hines' studied opinion. Naturally those who would otherwise have made larger profits resented government control. Shippers who had previously managed themselves to control traffic rates resented any interference that would prevent that. The higher executive personnel too resented government operation. No adverse criticism was too extreme to be credited.

Yet when the records are examined there is little or nothing to reflect either upon government honesty or efficiency in railroading. But by skillfully using words to arouse antagonism among those ignorant of the facts, it was made to appear that government operation had been a terrific and costly blunder. Politics, graft, waste, stupidity, inefficiency, extravagance, mismanagement, incompetence are words Americans reserve for the condemnation of government enterprise. Meanwhile some sort of hypnotic spell makes them imagine that private enterprise is miraculously free from all evil. Yet if functions are performed and services rendered by an intelligent and conscientious personnel ultimate control means little. If there are any odds they obviously favor government operation so far as the railroads are concerned.

Kings

ON the Rhine and the Tiber the new kings reign,
And the people yield, in night;
But their hearts still trust in a King whose throne
Is a Cross on a hill of light.

THOMAS CURTIS CLARK.

Religion and the Problem of Power

By Rolland W. Schloerb

POWER in human relationships is usually regarded as the ability of individuals or groups to impose their will upon other individuals or groups. Those who can compel others to do as they wish them to do and who can prevent others from interfering with their own desires possess power. Such power is generally exercised by force. Moral suasion is not regarded as power in this sense, since it leaves the one over whom it is exercised free to accept or to reject its offices. Power implies that ability to coerce is always present although not always used.

The desire for this ability to dominate others is deeply rooted in human nature. It may satisfy a desire for recognition and give to its holder a sense of security. Whatever its basic motivation may be, its presence in group relationships throughout history cannot be gainsaid. People have not been content simply to control nature—they have sought to control one another.

Thirty-Four Centuries Before Christ

The oldest historical monument in the world, according to Dr. Breasted, is found in a lonely valley of Sinai. It is the tall figure of an Egyptian Pharaoh carved in relief upon the face of a rock wall. With uplifted weapon he is about to crush the skull of an Asiatic captive whom he has thrust down upon his knees before him. In the thirty-fourth century before Christ this man is giving notice to Asia that Egypt has come to take possession of the copper and turquoise mines, and that power is now in the hands of the rulers of Egypt.

This desire for power seems to be rooted in some of the basic drives of human nature. It has woven itself into the very structure of our society through the long past. What attitudes should religion take toward it?

The recognition of the presence of the desire for power calls for a critical evaluation of all of its rationalizations. Codes of ethics, theologies and philosophies may be only the methods by which dominant groups seek to justify their supremacy. While purporting to deal with matters of objective validity, such systems of thought may in fact be only the rationalizing of the craving to control others.

To say that all systems of ethics and all theologies and philosophies are but "reason's service of interest" would be an oversimplification of human motivation. Not every act of every group is an expression of hunger for position. But there is ample justification for sophistication in evaluating all rationalizations in the light of their use in serving the purposes of those who seek places of authority. A statement in the papal encyclical, *Quadragesimo Anno,* gives evidence of piercing beneath even so important a drive as the desire for profit to its more fundamental motivation: "Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure."

Religion may do more than be wary of all rationalizations. Times may come when the struggle for power is so intense and so one-sided that religion feels called upon to join hands with an exploited group as it endeavors to wrest power from those who dominate it. Those who have the places of position seldom relinquish them unless they are compelled to do so. There is therefore a considerable body of Christian opinion which believes that the churches ought to support pressure groups which aim to coerce those who are slow to share their power.

Still another attitude toward the desire for position is suggested by a remark of Jesus. He saw that his own followers vied with one another to gain the places of greatness. They too wanted the ability to dictate to their fellows. Jesus recognized this hunger as a potent force in the world about him. "The rulers of the Gentiles lord it over them, and their great ones exercise authority over them!" But he adds, "Not so shall it be among you." He saw that the holding of power by one group over another is a blessing neither to the one who has it nor to the one over whom it is exercised.

He believed that power harms the person who has it. Moffatt has this interesting translation of a passage from the Book of Micah:

> Woe to men who on their beds
> some mischief plan,
> And carry it out when morning comes
> because they can.

Power infects the outlook of its possessor. It warps his judgment and confuses his intelligence. "Power always corrupts," said Lord Acton, "and absolute power always corrupts." The Queen in *Alice in Wonderland* has one phrase which leaps easily to her lips. The phrase is, "Off with their heads!" Because she is able to order heads cut off (and perhaps because she is not able to cope with her problems in any other way) she goes about exercising arbitrary power.

The Shepherd Undone

In an interesting allegory Plato points out that the possession of power prevents people from distinguishing between what is just and what is unjust. He tells the story of a shepherd watching his flock, when suddenly a violent earthquake opened a large crevice in the earth before him. Descending into this opening he found a metal horse in whose side there was a door. Inside the horse was a human body with a ring on the finger of a hand. The shepherd took the ring and placed it on his own finger. Later while chatting with his fellow shepherds he chanced to turn the ring. After this he noticed that they no longer addressed him but spoke of him as absent. Turning the ring again, he found that they spoke to him as before. The ring had the power of making him visible or invisible according to the way he turned it. With this newly-found power he entered the king's court, seduced the queen, brought about the murder of the king, and ruled over men with a ruthless hand. He did what he wanted to do because he could control others.

Power also harms the one over whom it is exercised. It breeds revolt within him. It drives him to the use of violence which is more interested in a protest than in a con-

structive solution to his problem. In the same way, classes which have been under the domination of others will often resort to destructive means to get some of the power which is denied them. They want to have something to say about their own destiny. They may not make as wise a decision as a benevolent despot would make for them, but they want to be determiners of their own future.

The Industrial Conflict

This attitude is at the heart of much of the controversy between workers and the owning class today. Often the strikers are not seeking some particular benefit like higher wages or shorter hours. Many times what they want most is the right to have something to say about the conditions under which they are to work. They protest against all of the power being vested in one class in an industry. Conversely, the owners would not be loath to grant a particular demand but they fear that power will finally be taken from them. Rightly or wrongly, each group wants power.

In view of the fact that power harms both those who have it and those over whom it is held, Jesus was not chiefly concerned with taking it away from one group and giving it to another. He urges his friends to gain recognition by other ways than by domination. He suggests that they shall not seek power *over* one another, but that they shall work *with* and *for* one another. He does not appeal to their weakness by inviting them to take the opiate which will enable them to endure exploitation. His appeal is to their strength by urging them to redirect their hunger for security in the channels of cooperation.

There is evidence that his proposal is being tried in many places. There are homes in which neither a parent nor a child is the czar. In such a household the individuals have found the unconventional courage which does not begrudge the loss of power. There are churches in which neither a pastor nor a layman dictates what is to happen there. Especially significant in this connection is a suggestion made recently by Professor R. W. Stone of the industrial relations department of the University of Chicago. He believes that it will be necessary for the unions and the employers' associations to think of themselves less as "power" groups and more as cooperating groups in a common task. The methods of coercion with their war psychology will need to give way to attitudes and techniques which are commensurate with the possible sharing of power rather than with the mere seeking it.

Is it too much to say that although religion needs to be wary of the rationalizations which all groups use, and that although there may come times when it must lend its influence to one exploited group, it will chiefly dedicate itself to encouraging the power which clasps hands rather than that which changes hands?

BOOKS

A Hero's Rise and Fall

NORTHWEST PASSAGE. *By Kenneth Roberts. Doubleday, Doran & Co., $2.75.*

HERE is a bargain in vacation reading, which provides what amounts to two books for the price of one. To say that it is good for vacation reading may be misleading, since it is a story which will enthrall one any season of the year. The point is that it seems peculiarly suited for the time when one has leisure to stay with a long story until it is read through. After all, an adventure story of more than 700 pages is not what you would call pick-up reading, especially when it is the kind you can't put down.

The wary reader may be justly suspicious when he learns that this is a historical romance. Such novels are only too apt to disappoint their readers either by reason of historical inaccuracies or by inadequacy as romantic tales. Kenneth Roberts, however, combines extraordinary zeal in research with compelling ability as a story-teller. In *Northwest Passage,* he invites comparison with James Fenimore Cooper as a novelist of the early Indian wars, and beats him at his own game. The first half of this book, with its account of Rogers' rangers and their march against St. Francis is the sort of incredible tale which no writer would dare to think up without the preliminary assurance of historical records. In it the amazing Robert Rogers rises to truly heroic proportions.

The latter half of the book concerns itself with the tragic decline of Rogers. The professional reviewers are sharply divided in their estimates of the two parts of the book. Those who want action and plenty of it find that the second portion is a very considerable letdown, even though it covers a much greater range in time and scene. The story moves from London in the late eighteenth century to the Great Lakes and western plains, and back again to London. It follows Rogers through times of enormous popularity, through court-martial and debtors' prison, until he becomes a mercenary of King George, harrying the armies of his own fellow countrymen. The contradictory qualities which make him a hero, and then undo him, are seen through the eyes of Langdon Towne, who half idolizes his hero even when he is most painfully disillusioned about him.

The author is determined to prove that Rogers was more sinned against than sinning. Whether he makes his point stick may be hard for the reader who is unversed in the historical material to say. What is plain is that Mr. Roberts makes a very plausible case for the defense, while he tells the story with a gusto and enthusiasm that are thoroughly contagious. The picture of a great man who is not quite great enough to live up to his own possibilities suggests psychological problems which have appeared many times in human experience. So, also, is there a universal implication in the fact that though Rogers achieves greatness in the guerilla warfare against Indians and starvation and exposure, he meets disaster when he tries to combat sophisticated courtiers and political intrigue.

Whether one prefers a thrilling adventure tale, or an account of disintegration of character which is far-reaching in its implications, here is a story that should not be missed.

DWIGHT C. SMITH.

Books in Brief

THE GREAT MIGRATION. THE ATLANTIC CROSSING BY SAILING SHIP SINCE 1770. *By Edwin C. Guillet. Thomas Nelson & Sons, $4.00.*

Even in the days of the sailing ship there were comfortable cabins for the well-to-do. But the vast majority of immigrants to America from the British Isles—and it is of that company

Mr. Guillet writes—came in the steerage, under conditions compared with which those of a modern slum are admirable. The causes of the unspeakable misery and horror of the steerage were many, some of them unalterable. Chief among the modifiable causes, however, as Mr. Guillet makes clear, was the refusal of the British government to interfere in a business which shipowners found highly lucrative. This is no book for people with weak stomachs, but because of its readableness and its complete and accurate presentation of a neglected chapter in American history it deserves a large audience.

NATIONALISM ON THE DEFENSIVE. *By Gerald M. Spring. The Arthur H. Clark Company, Glendale, California, $1.50 postpaid.*

Professor Spring is no blatant optimist. He knows that civilization has arrived at a perilous pass and that the death struggle may begin at any moment. But he believes that the struggle will be deferred and ultimately dissipated by the growth of regionalism—a nonpolitical, purely cultural particularism which will provide an outlet for the emotions now artificially centered in nationalism and clear the way for a practical administrative and economic internationalism. The cultural autonomy of French Canada is an example of existing regionalism. In the fascist and nazi states nationalism is making its last stand, but even there Professor Spring discerns regionalist tendencies—or rather their survival and increasing strength. The great need, he believes, is for mediators who will interpret the various intellectual and economic classes to one another. The extremists in all fields will have to reconcile their points of view; nevertheless in a regionalist world there will be room for many ways of life and thought. Professor Spring's volume is a small one, but its analysis and appraisal of the contemporary outlook are heartening.

Books Received

The Psychology of Adjustment. By L. F. Shaffer. Houghton Mifflin. No price given. (To be reviewed.)

Youth Betrayed. By M. B. Schnapper. International Relief Association, 20 Vesey Street, New York, $.25. "A factual compilation of material on youth in Germany since the advent of Hitler."

Pages from an Oxford Diary. By Paul Elmer More. Princeton University Press, $1.50. (To be reviewed.)

The Woman Who Rose Again. By Gleb Botkin. Revell, $3.00. (To be reviewed.)

The Man That Changed the World. By Frederick B. Fisher. Cokesbury, $2.00. (To be reviewed.)

The Minister, His Word and His Work. By William Adams Brown. Cokesbury, $2.00. (To be reviewed.)

The Etiquette of Race Relations in the South. By Bertram Wilbur Doyle. University of Chicago Press, $2.50. (To be reviewed.)

Sally Lunn. By Leo Walmsley. Macmillan, $2.50. (To be reviewed.)

One More Manhattan. By Phyllis McGinley. Harcourt, Brace, $2.00. (To be reviewed.)

Fables for Parents. By Dorothy Canfield. Harcourt, Brace, $2.50. (To be reviewed.)

Spy Overhead. By Clinch Calkins. Harcourt, Brace, $2.50. (To be reviewed.)

At Anchorage. By Mary Wimborough Ploughe. Poetry Publishers, 529 Callowhill St., Philadelphia, Pa.

Personality Development in Children. By Ernest J. Chave. University of Chicago Press, $2.50. (To be reviewed.)

The Philosophic Basis of Mysticism. By T. Hywel Hughes. Scribners, $5.00. (To be reviewed.)

And They Went Forth. By William Thomson Hanzsche. With illustrations by Cyrus Leroy Baldridge. The Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York, $1.00. An unusual and an unusually effective presentation of a century of missionary work.

Building an Inter-American Neighborhood. By Samuel Guy Inman. National Peace Conference, New York, $.75. The recent Buenos Aires Conference interpreted by an able student of Latin American affairs, who was an adviser to the United States delegation.

The Laughing Valley. By Virginia Greene Millikin. Abingdon, $1.50. An answer to the growing need for sermon stories for children. It is a mine of material for junior church pastors.

The Epistle to the Hebrews. By James T. Hudson. Scribners, $.85. An excellent introduction to the meaning and message of the epistle, with an analysis and translation of the letter itself.

Fifty Years of British Theology. By John Dickie. Scribners, $1.25. (To be reviewed.)

I and Thou. By Martin Buber. Scribners, $1.25. (To be reviewed.)

The Forgiveness of Sins. By E. B. Redlich. Scribners, $4.50. (To be reviewed.)

CORRESPONDENCE

'A New Deal in Ordinations'

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to commend Mr. Enslin for the stand he has taken in his article "A New Deal in Ordinations" (The Christian Century, July 28). It makes my blood boil every time I think how young men entering the ministry must compromise with their consciences in order to be accepted.

I have just been graduated from one of the largest seminaries in this country; with many others I will soon have to face the questions of an ordination council. Years ago after taking a pledge I knew at the time I could not fully keep, I resolved never again to be guilty of such dishonesty. Now I am faced with a similar situation. I have not thrown overboard all of the "old time religion," but there are some positions in it I can no longer hold. After struggling with the problem for some time, I have decided that it would be better to compromise with myself this one time than to give up the work for which I feel I am called. Of course there is the alternative of joining an ultra-modern or liberal group, but I feel that I would be out of place there.

I spent a year in a seminary whose theological teachings agreed with the general thinking of my church. But the "powers that be" advised me to leave that school and attend one of my own denomination, all of which are liberal. Now, upon taking their advice, I find that they have sent me where I would be taught the things they did not want me to believe. Can anyone picture a more unfair situation?

And so with fingers crossed, with mental reservations, and with a feeling of hypocrisy I will go before my group for what should be one of the most impressive services of my life, but which I feel will be just another ordeal to be suffered. A READER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article, "A New Deal in Ordinations" and it brought back vividly memories of evenings in my theological seminary when a small group of my graduating class discussed the requirements listed in the Methodist Discipline of men desiring to enter the Methodist ministry. Although mine was rather a conservative school, at least a percentage of the members of my class had come to the conclusion that they could not wholeheartedly affirm the answers required by the examiners in many of the conferences. So those evening discussions held in our rooms often centered upon the question of how to give an answer which would satisfy the examiners and yet be technically within the limits of truth as we young graduates had come to understand it. I, for one, felt that the effort of drawing that shadowy line of demarcation was not worth the candle so I withdrew my name as a candidate for the Methodist ministry and for two years after graduation worked in a business office. Later on, learning of a denomination which does not make this kind of theological restrictions of belief for its ministers, I joined it and have been very happy in it.

Another interesting experience in theological matters occurred to me at the seminary when a well known leader came there to hold a round table conference for students. He came at a time when I was deeply troubled about the question of the virgin birth. I had always been taught that that bit of gospel was true, but my reason inclined me to disbelieve it. So I asked the speaker during the discussion how the doubt ought to be solved. His answer was short and to the effect that young men bothered by that problem were either intellectually incompetent or else morally impure.

I sometimes wonder if answers like that are still given to young theologians who are struggling with the intellectual problems which arise during their seminary years. I sincerely hope that such articles as "A New Deal in Ordinations" will effect a change.

Church of the Messiah (Unitarian), Montpelier, Vt. DAYTON T. YODER.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my disapproval of Professor Enslin's article on ordinations. Liberals gain nothing, I am sure, by resorting to sarcastic descriptions of imaginary ordination councils. The only impression which the article made upon me was to intensify my wonder at the intellectual and ethical dishonesty of those who encourage young men to apply for ordination in denominations whose standards they know are at variance with the convictions of the candidate. No one of sense will deny to liberals the right to their opinions, but why will they persist in that sort of ecclesiastical "boring from within" which leads them to knock at the doors of denominations whose customs and history are known to be conservative.

We Congregationalists suffered disruption at the hands of these liberals at the time of the "Unitarian schism" 100 years ago—and New England is dotted with closed or divided churches today as the same influences have made themselves felt anew. The churches have suffered infinitely more since the beginning of this century from the graduates of "liberal" theological seminaries than from those sent out by the Bible institutes. By the way, one who criticizes the modern Bible schools does so with a very limited knowledge of their entrance qualifications or of the scholastic ability of most of their instructors.

Of course, Professor Enslin will defend himself by arguing that Baptists have no theological standards by which to test candidates. They, like us Congregationalists, still maintain the fiction of the independence of the local church and of individual opinion, but why not be frank, and acknowledge that in these latter days it is a fiction, pure and simple. If we are to maintain the fiction and cling to tradition, we must also admit that both these "independent" churches are traditionally conservative and have accepted the Apostles' Creed as the Christian norm.

Since the liberals have a varied fellowship in which they may find themselves at home—Unitarians, Universalists, Humanists, and what not—most of whom also cling to the "independent" form of church government, why should these ecclesiastical anarchists attempt to jimmy the doors of the denominations where they do not belong?

Fall River, Mass. G. E. RICHTER.

The Question Box

How would you classify the larger divisions of the Christian churches in the world, not as denominations, but as the greater and more inclusive sections of Christendom, as for example the Eastern Orthodox church? D. F. R., Racine, Wis.

PROBABLY the best classification would fall into five groups: (1) the Protestant churches; (2) the Eastern Orthodox bodies; (3) the Roman Catholic Church; (4) the non-evangelical, liberal churches; and (5) the miscellaneous, unattached groups which in various degrees count themselves in the Christian household. Of these five sections, the first three constitute the great majority of the membership of the universal church.

The Protestant section includes those bodies which accept the divine lordship and saviorhood of Jesus Christ, and in a general sense unite upon the three essential elements of Christianity, viz., the evangelical interpretation of the biblical gospel message, the historic ordinances of baptism and the Lord's Supper, and the validity, continuity and ideal unity of the church, visible and invisible, as the authentic body of Christ. It is not without significance that these communions have frequently been called "the free churches," in contrast with those bodies which acknowledge the controlling authority of human headship. The former adhere to the great Reformation principle of the right of private judgment in the interpretation of Scripture and the administration of church activities and interests. On many points of doctrine and practice there are variations among them, yet in the essentials of the Christian institution and life they are of one mind, as they are coming increasingly to understand, and as great conferences such as those at Oxford and Edinburgh this summer make evident. While the statistics of Protestantism would seem to imply a multitude of variant and competing sects running into hundreds, it must be remembered that the great majority of Protestants are included in five or six powerful bodies, and that there is a constant tendency among the smaller and often unimportant sects to amalgamate or disappear.

The Eastern Orthodox churches include the Russian, Greek, Bulgarian, Syrian, Roumanian and other groups which adhere to the Greek liturgy and in general trace their origin to the apostolic church through what may be called the Byzantine tradition, most of their earlier history having been within the framework of the great eastern empire with its capital at Constantinople. These churches are national in structure and autocephalous in government, each of the national groups having its own patriarch or archbishop. They employ an elaborate and in many ways beautiful ritual, the music of their services being particularly impressive. They reject the *"filioque"* affirmation of the Western liturgical bodies, as well as the papal authority, and in general are more conservative in their theology than the Occidental churches. But their attitude is friendly toward the Anglican fellowship as offering them the most acceptable form of a cooperation of which they appear desirous, and they have participated heartily in the great ecumenical conferences this summer.

The Roman Catholic Church, divided into many groups through its various and often competing brotherhoods and fraternities, is nevertheless held together by its acknowledgment of the pope of Rome as its universal head and ruler. It maintains an attitude of aloofness toward all other Christian bodies, partly to sustain the claim of universal and exclusive religious sovereignty and partly from fear that any concession toward the remainder of the Christian world might impair its influence with its own communicants and with observers and critics in non-Christian circles. In spite of its intransigeant attitude on most questions of religion and on social movements, its slow and reluctant adjustment to progressive ideas is not without significance.

Of the non-evangelical, liberal groups it is difficult to speak with precision. One naturally thinks of the Unitarians as the representative body in this classification. But they vary from such practically evangelical churches as follow the Channing pattern, to radicals of the extreme humanistic type who appear to reject all of the Christian sanctions and are quite inhospitable to most of the items of the Christian ideology. Yet some such congregations still call themselves churches.

The miscellaneous, unattached organizations are a large and baffling complex of varied beliefs and practices. Some of them are making valuable contributions to the Christian society. A mere catalogue of them would run to inordinate lengths. They include bodies running in number from a single assembly to a large fellowship. One thinks naturally of the Christian Scientists, the First Century group, the Oxford groups, the Witnesses of Jehovah, the Four Square Gospel company, the Flat-Earthers of the Voliva following, the Holy Rollers, and many other fragments of religious persuasion who not only believe themselves Christians but hold that they are the only Christians, the unique possessors of the total Christian truth.

In spite of this curious medley of apparently competitive denominations and groups, the church still survives.

H. L. W.

XUM

Methodists Study Southern Issues

Council on Christian Social Order Holds Third Meeting—Considers Tenancy and Church's Responsibility

(Special Correspondence)

LAKE JUNALUSKA, N. C., July 29.—The third annual meeting of the Council on a Christian Social Order, a voluntary organization within the Methodist Episcopal Church, South, whose officially stated purpose is to "work toward the discovery of the full social meaning of the gospel and toward its application to the social order," closed here today. The meeting was convened on July 25. This is the eastern assembly ground of the denomination, and attendance and membership of the council are almost exclusively drawn, so far, from the southeastern states. The attendance of more than a hundred men and women at discussion sessions was multiplied several times for the evening lectures, which were shared with another Methodist gathering and with the summer colony of "the lake."

Study Problem of Tenancy

The topic for the assembly, "What is taking place in America and how is that affecting the south?" was made the background for informing and stimulating consideration of farm tenancy. Among those supplying technical information from the platform and in the discussion were Arthur Raper, author of *Preface to Peasantry*, George Mitchell, an area administrator of the Resettlement Administration. and Sam Franklin, director of the Delta Cooperative Farm.

The basic influence and moral kinship of soil erosion and human erosion; the irony of finding generally, in the plantation area, that the richest soil is the home of the poorest workers; the poetic justice of a system meant to "keep Negroes in their place" now enslaving 50 per cent more whites than blacks; the increase of the tenant population of the south by 300,000 white families from 1920 to 1935, not because of biological inferiority; tendencies toward syndicate farming of the plantations and subsistence farming of the hills; the final phase of the plantation system, in which the owners are at length caught, and themselves approach the bankruptcy which has enveloped the soil and the tenants: these and similar phenomena were clearly described and abundantly documented. Three of the Piedmont states spend more on fertilizer than on all public education. Europe moved up to peasantry; America is moving down to it.

The experience of the federal agencies and of the voluntary cooperative farm near Hillhouse, Miss., confirms the findings of the sociologists, and offers at least tentative indications of the way out. Emphasis on the basic economic and moral necessity of ownership by the tiller of the soil was matched by an equally insistent emphasis on the need, for some time to come, of supervision, subvention and encouragement of the tenant as he becomes owner. Perhaps voluntary experiments will find their chief significance as laboratories by which the government can determine the soundest procedures.

Church's Relation to Society

The conference closed, as it opened, with consideration of the relation of the church to society. Speakers on this topic were W. P. King, editor of the *Christian Advocate*, Albert Barnett, professor at Scarritt College and pastor of a church including many mill workers, and W. A. Smart, professor in the Candler school of theology of Emory University and president of the council.

Implications of Jesus' representation of a God who is the father of a family on earth were pointed out: a tension exists between the world and the Christian's ideal; moral character is a property of institutions as well as of individuals; there are no islands of interest or of persons where Christianity is without relevance. While we must be tolerant of those who do not see as we see, we may also remember that Jesus, in instance after instance, was found taking the part of the underprivileged.

While the industrial situation was not forgotten in the discussions, and is to be the topic for the 1938 meeting, it received attention this year chiefly in Albert Barnett's documentation of his texts: "Man shall not live by bread alone." . . . "Thou hast the words of eternal life." Man lives also by love, beauty, freedom, faith: the struggle for bread is a struggle for these: Jesus included all these inseparable needs in his demand and his promise of the abundant life.

While religion is not responsible for social forms and techniques, it must recognize that change is constant and inevitable, and must guide, not resist it. Religion must insistently assert the value of persons, develop a profound trust of democracy, be a resource and not only a refuge.

Council Meeting with Opposition

Some persons in the council, and others not connected with it, feel that it is going very slowly, and wonder when it will reach the stage of application. One who ardently shares the desire to go faster may be permitted to point out that the council is young, that it may well be able to develop momentum more rapidly after unification is effected, that it is ignored or resisted by many in positions of leadership in the denomination, that it is extremely doubtful whether a group could be assembled in a single denomination in the south which would go faster or further than this group will go. Application inevitably follows such discussion as took place at Lake Junaluska: attitudes toward government and other reform agencies; local studies and projects; a gradual conversion of the rank and file to the pronouncements of the social creed.

Dr. Smart was continued as chairman of the council; Dr. John W. Shackford of Columbia, S. C., unable to carry longer the burden of the volunteer executive secretary, became chairman of the executive committee, and was succeeded as executive secretary by Rev. John Rustin of Mount Vernon Place Methodist Church, Southern Methodism's "representative church" in Washington, D. C. CLAUD NELSON.

Disciples Stress Rural Churches

Find Secret of Decline in Poor Leadership—New Dean at Drake—Music Center at Clear Lake

(Correspondence from Iowa)

DES MOINES, Aug. 5.—Of course, the summer letdown is on here as elsewhere. Congregations are not large in July and August, though remarkably well sustained in many churches. Various groups are holding their annual summer assemblies. And the summer exodus of pastors is on.

The Disciples of the state are stressing the work of their rural churches and meeting with a very hopeful response. Through the state office of the denomination, constant endeavor is made to secure better leaders for these churches. It is their conviction that the intelligence level of the country church is fully up to that of the city, perhaps exceeds it; and the day is past when just preaching will do for the rural churches. They are constantly looking for ministers who can do really vital preaching, and can also lead in such community enterprises as playgrounds, music and drama, scouting, etc. Further, effort is being made to develop leadership among young people. This year, crops bid fair to be very good and this will have its good reaction upon rural churches.

The Disciples are approaching this problem by classifying the churches of the state under four heads—open country, town (under 500), county seat and city. This is a departure from the Federal Council's idea that rural means 2,500 and under. (Try to get a resident of a town of 2,500 to admit that his community is "rural"!) One of the fine factors in the situation is the readiness of pastors in larger towns to go out to the assistance of these rural churches.

* * *

Decline in Rural Churches Traced to Poor Preaching

Dr. Dillinger, secretary of the state organization of the Disciples, is very firm in his conviction that the rural church represents a high order of intelligence, and that often the decline of some particular rural church is traceable to the kind of preaching they have had to endure. He asserts that often the number of university graduates in such a church will be greater than in many a city church. The response that is being given to his leadership in this enterprise is very encouraging. Possibly something is being worked out here that may furnish suggestions for improvement in other areas.

* * *

New Dean at Drake Bible College

The coming academic year will see a change of administration at the Bible College of Drake University. Dr. Jesse Cobb Caldwell will retire as dean and will be succeeded by Seth Warren Slaughter. Dr. Caldwell came to Drake in 1916 from the presidency of Atlantic Christian College, Wilson,

N. C. He has been a commanding figure in the affairs of the Disciples churches and in religious circles generally. Dr. Caldwell will continue on the Drake faculty as professor of the history of religion. The new dean comes from Lawrence, Kan., where he has been dean of the school of religion of the University of Kansas. He will teach applied Christianity and Old Testament history. Dr. Slaughter is an alumnus of Drake University and took his graduate work in the University of Chicago.

Grinnell College has once more made a contribution to the general good by acting as host to the Institute of Human Relations which held a successful session there in June. Until a few days ago the annual Bible conference was on at Cedar Falls, with a program of a considerably higher order than we commonly look for under that title. [See report of this meeting on page 1030.]

* * *

Presbyterian Pastor Prefers Church to Deanship

Presbyterians hereabouts, and the congregation of Central Presbyterian Church in particular, are rejoicing that Dr. Percy Nickless could not be lured away. Some time back, he was offered the position of dean of men at Dubuque University and considerable pressure was used to urge him to accept. Mrs. Nickless, who is an accomplished musician, was also offered a faculty position in the musical field. Dr. and Mrs. Nickless held the matter under advisement for a considerable time and finally decided, to the delight of us all, that Central Church offered the larger challenge.

* * *

Scandinavians Hold Rally

Recently the fourth annual rally of the Scandinavian peoples in this area was held at the state fair grounds in Des Moines with an attendance of nearly 8,000. Four brief congratulatory addresses were given which had a considerable linguistic spread —one in Swedish, one in Danish, one in Norwegian, and one in English. There was splendid singing by Scandinavian choruses. Then, after a tribute to Mrs. Kraschel, Governor Kraschel was introduced for the principal address. A program of sports followed which would perchance have put some strain on the Puritan idea of the Sabbath.

* * *

Clear Lake Becomes 'Singing Village'

An interesting venture was scheduled for the first week of August at Clear Lake, which is in the northern part of the state. The Methodist people own here a rather large assembly property, which is utilized for a great music festival yearly. The "Singing Village" is a replica of an old New England village, and annually attracts a hundred or more musicians, coming from all over America from Maine to California. The promoters are trying to make this a musical center of the Middle West. There is one other such singing village in Maine.

WARREN C. TAYLOR.

Paul Hutchinson Recovering After Operation

An emergency operation for appendicitis was performed Aug. 5 at Grant Hospital in Chicago on Dr. Paul Hutchinson, the managing editor of The Christian Century. The operation was performed by Dr. Karl Meyer and was completely successful.

House Holds Up Partition Plan

Commons Questions Wisdom of Palestine Commission Report—New Marriage Law Passed

(Correspondence from England)

LONDON, Aug. 1.—More than once in recent times the House of Commons has asserted its traditional rights, but never more firmly than in the debate upon the Palestine commission report. Winston Churchill and Lloyd George, powerful apart and still more powerful in alliance, succeeded in carrying a significant amendment. The government had moved that the House should approve the policy set out in the commission's report. Instead, Parliament under the guidance of Mr. Churchill and Lloyd George passed the amendment which provided that after consulting the league the government was to present a definite scheme, and was "to take into full account all the recommendations of the Command Paper." This not only asserts the right of Parliament to be consulted after the matter has been before the league, but encourages the government to consider other proposals, and reserves to itself freedom to approve or condemn the proposals.

This is an action of importance. It reveals the fact that the House of Commons with all the immense majority on the government side is not prepared to give the executive a free hand even in foreign affairs. The government would do well to respect this freedom.

The partition of Palestine may prove to be the only possible measure; but quite certainly the House of Commons is not ready yet to give assent to it. Clearly Lloyd George and Mr. Churchill do not care for this method of settlement, and others are of opinion that there should be a select committee of both houses on the model of the committee which considered the new Indian constitution. But perhaps the most important fact to be noted is the assertion by the House of Commons of its control over the executive.

* * *

Religious Book Club Formed

For some time there has been a Left Book Club with a very large membership. In the autumn the Student Christian Movement Press is to form a Religious Book Club. A member joins for 12 months; since the books are to be issued six times a year at 2s each he pledges himself to spend 12s (roughly 3 dollars) a year on books. For this he will be entitled to have books at a privileged price; others not members will have to pay 4s 6d or 6s for the same books. Through the booksellers the books will be obtained and the enrolment form will be sent by each member to his bookseller.

* * *

New Marriage Law Is Passed

In December A. P. Herbert declared that his bill to reform the marriage law would become law in the days of this present Parliament. Everybody smiled and said, "He will find out!" But the prophecy has come true. If the government sought for a recruit with a natural gift for parliamentary tactics it might take Mr. Herbert into its ranks; but he might not be willing to sacrifice his sturdy independence. The passage of the bill was a real triumph for his skill, and especially for his reasonable spirit. In the end the House of Commons accepted the amendments introduced by the Lords. The opponents made their final speeches and were defeated once more; but they seem to have been ready to congratulate Mr. Herbert upon his conduct of the bill. It is a very moderate measure of reform, chiefly designed to do away with some of the graver anomalies of the marriage law. It does not take from the freedom of the Church of England to preserve its own marriage laws. The Lords reduced the period which must elapse after marriage before a divorce can be granted from five to three years. Under the present law adultery is the only ground for divorce; after January 1, 1938, divorce may be granted for desertion for three years, cruelty and incurable insanity for five years.

* * *

George Lansbury Visits Mussolini

After Hitler, Mussolini. Mr. Lansbury has been to Rome, where he was received and courteously treated. It was remembered in his favor that he had been opposed to the policy of sanctions against Italy. Mussolini said that he was ready for a new conference of the nations on the lines proposed by George Lansbury, provided that adequate preparations were made. His main desire is that Italy should be treated as a first-class power. It is quite obvious that he has not encouraged Franco out of any idealistic love of fascism but because he wishes to establish the position of Italy as a great if not the greatest Mediterranean power. Clearly he wants the friendship of Britain. But how can we reconcile this reasonable Mussolini with the Mussolini who writes or inspires articles in the press and talks on the radio? That is the question people asked when Mr. Lansbury came back.

* * *

The Oxford Conference— An Interim Report

The Oxford Conference is over. It was never meant by its promoters to be an end; but rather a report which might serve as a basis for further study, and at the same time as a call to immediate action. It was hoped not to discover a complete plan of action, but rather to show the direction.

The fortnight which we spent in Oxford was certainly a crowded hour of serious and timely thinking. As I remember it, I see faces from many tribes and I hear voices in many tongues. Wise men were there from the East and the West. It was noteworthy how much, for example, the Chinese had to bring to the treasures which others might have for their own. And how wise were those bearded scholars of the Orthodox church. The actual reports presented can only faintly indicate what prolonged and intense thinking had been necessary before these reports were hammered out sentence by sentence, word by word. The style might be atrocious, as one chairman admitted, but when did a committee ever write literature? At least it was clear, and carried with it the common mind of most able and powerful scholars. The reports coming from the conference will be a valuable quarry for years to come.

EDWARD SHILLITO.

XUM

World Labor Asks 40-Hour Week

Massachusetts Labor Secretary Reports on International Labor Meet—'Father of American Playground' Dies

(Correspondence from New England)

BOSTON, Aug. 6.—It was as the choice of both A. F. of L. and C. I. O. that Robert J. Watt, secretary of the Massachusetts Federation of Labor, went to Geneva as United States delegate to the International Labor Conference. He has returned, agreeing that the "I. L. C." is even more important than the World Court. Sixty nations are represented by four delegates each, two appointed by governments, one by capital, one by labor. Italy and Germany were not represented, labor claiming that in those countries its choice cannot be free. The American delegation was the only one which always voted together. Representatives of governments and of employers widely differ. The labor delegates of the world agree; e.g., upon the necessity of taking from private hands the manufacture of armaments, a step too drastic to submit at present to the conference as a whole.

Four important conventions were adopted for ratification by the nations. That providing for a 40-hour week in the textile industry was carried 88 to 41, Australia and Canada voting, with the United States, in favor, against Great Britain, India and Japan. A resolution to put a 40-hour week in all industries on the next agenda was referred to the governing body of 16, on which Mr. Watt was chosen, by a large majority of the whole conference, to represent labor in North America. Another convention raises the school age from 14 to 15, recognizing a lower age in China, India and Japan. A third secures the concerted use of public works to regulate employment.

* * *

'The Children's Friend' Mourned in Boston

"One winter's day," says the *Boston Globe,* "a Bostonian whose father was a banker and mother a Cabot, 'got mad' at the sight of a policeman stopping boys from coasting. He then and there decided to see what he could do about it. It was Joseph Lee, economist, writer, philanthropist, known throughout the country as 'father of the American playground.' Reluctant to benefit from a substantial inherited income because it 'did not come of his own exertions,' he used his wealth for public good in ways too numerous to mention." "Mr. Lee was the first to realize the social importance of offering city children some recreation ground other than the street, and it was he who gave reality to the idea."

* * *

New President At Williams

Friends of Williams College were startled by the resignation of Dr. Tyler Dennett, Pulitzer prize winner, because of real estate purchases by the trustees which he felt would not contribute to the essential educational program of the college. His resignation has been accepted, and Prof. Baxter of Harvard, a Williams graduate in 1914, elected. "I am sorry that Dr. Dennett resigned," says his successor. "He was my candidate three years ago. He has accomplished much." Dr. Dennett pays tribute to the new president. "He has been my personal friend for many years, and we have rarely been in disagreement." Dr. Baxter, also, is a specialist in history, recently proving that both England and France built "ironclads" a year before the battle of the Monitor and Merrimac. At the Maine Institute of World Affairs, July 23, he said that the United States should make "a clean break" with the Philippines, and thus "complete retreat from the greatest single blunder in American foreign policy." Like his predecessor, he will teach as well as be an administrator. He believes in athletics for the entire student body rather than concentrated sport.

* * *

American Peace Movement Called 'Negative'

Another speaker at Orono, Me., Prof. W. S. Culbertson, former ambassador to Chile, characterized "as negative" the American peace movement. "It is supported by the keep-us-out-of-war sentiment; it is grounded in the belief that we can live at peace in a world of war, that we are a more peaceful people than others who lack our geographical advantages."

At Wellesley, a panel discussion by six distinguished speakers on "the way to peace" drew the largest audience of the season, which at the close, with those on the platform, reached agreement, voiced by the chairman, Prof. Harry Overstreet, that the one fundamental requirement is the education of "the masses" by interesting international news. "The need is psychological rather than legal. The time is approaching when we shall ourselves demand laws instead of having them made for us."

Equally vital was the Institute for Social Progress which followed. The cooperative movement was praised by Dr. Leroy Bowman of New York: "War is caused by desire for profit. If goods were made for use, an important cause of war would be removed." Mrs. Cornelia J. Cannon, author of *Red Rust,* said: "We have everything to learn from Scandinavian countries, and nothing to teach them. There I found beautiful care for children and dignified old age. Life is a balanced thing!" Dr. Malaku E. Bayen, cousin of Emperor Haile Selassie, gave a graphic account of conditions in Ethiopia, where, he claimed, only the cities are in the hands of the Italians, with the hinterland still in active revolt.

* * *

Vermont's Governor Prepares For Milk Crisis

Gov. George D. Aiken, "to prepare for eventualities should the marketing agreement be rejected in the New England-wide balloting," called together on July 13 heads of departments in Vermont, and issued a statement, in which he said: "The greatest danger to our dairy industry is the fact that few people realize how critical is the situation. If 10,000 people were made homeless by fire or flood, help and sympathy would be offered by the entire nation. Yet we are faced with the possibility of that number of individuals losing everything they possess because of manipulation of the milk market, and not even their nearest neighbors realize the enormity of it!" Fortunately some 13,000 milk producers voted to accept the agreement, which provides for federal intervention if necessary. E. TALLMADGE ROOT.

Churches Lead In Mountain Work

Battle with Poverty, Disease and Illiteracy in Southern Highlands—Dr. Amberson Leaves South

(Correspondence from Mid-South)

MEMPHIS, Aug. 5.—A week as chaplain at a conference of Congregationalist-Christian young people on the Cumberland plateau of Tennessee has served to impress this writer with admiration for the mighty struggle being put up by the Protestant churches to evangelize, instruct and improve in all ways the living of the 6,000,000 living in the southern highlands. Nearly all the delegates and ministers at the Grandview conference were from the rural sections of Kentucky, Tennessee and Alabama.

The battle with poverty, isolation, lack of education could not be carried on without the financial aid of the missionary societies of the various denominations. Long before the state or federal government seemed to know of the existence and plight of the mountaineers, the Christian churches were at work among them. And now with the growth of the religious conscience to include the things of the body as well as the spirit the churches are still in the lead. One of the most intelligent mountain workers, Rev. E. E. White of the Community Church, Pleasant Hill, has just published an excellent volume describing the Appalachian geography, climate and people, together with the problems economic, social and religious which modern religion must solve if a measure of good living is to become the lot of these underprivileged Americans.

Readers of The Christian Century will undoubtedly sympathize with Mr. White's lament that despite the magnificent work of the churches there should still be so much overlapping and consequent loss of money and man power due to the denominational divisions in the church.

* * *

'Save the Children Fund' Doing Fine Service

Among others interested in the mountain work is Dr. Alva W. Taylor of Fisk University, Nashville. Dr. Taylor is educational director of the "Save the Children Fund" which is doing a fine work of relief by collecting money and clothing for the underprivileged children. A recent splendid project was inaugurated at Ravenscroft, Tenn., an abandoned mining community. As has so often occurred since the depression hit the soft coal industry, the mines ceased operation, leaving behind a group of 64 uprooted mountaineer families who no longer had the means for even the precarious existence of the pre-war years. Dr. Lillian Johnson, a member of First Congregational Church of Memphis, known throughout the south for her ardent temperance work and for having donated her summer home at Monteagle, Tenn., for the Highlander Folk School, learned of the situation there on a visit last spring and took it upon herself to call the widest possible attention to the dire need.

In addition to free medical care being given by the sorely overworked physicians

of the Uplands Sanatorium nine miles away there is now a vacation nurse in the person of Miss Eleanor Slater, an instructor at the University of Rochester. Miss Slater is paying her own expenses and in addition to her health work is teaching religion and making an economic survey of the entire section. She is being assisted in the health work by another volunteer, Miss Vivian Tenney, student at the Cornell Medical School, New York City. Needless to say, the motive underlying this work of service comes from the teaching of the Christian churches.

* * *

Tupelo Industrialists Fight Unionization

Signs continue to multiply of approaching industrial troubles in the south. In Tupelo, Miss., Miss Ida Sledge of Memphis, Tenn., and Miss Josephine Smith of Forrest City, Ark., have fought a most courageous fight against the tactics of the anti-union groups. These two young women are organizers for the International Ladies Garment Workers. Three times Miss Sledge has been escorted out of Tupelo by citizens' committees anxious to prevent the organization of "outside" unions. That having failed to dampen the ardor of the bold young women the employers' tactics have been changed to the organization of what are called "home" unions. Three of these have been formed in Tupelo and some in other Mississippi towns. They are sure to be challenged under the National Labor Relations Board, Miss Sledge charging that threats have been used to coerce the employees to join the company unions. At a July hearing in Tupelo before the N.L.R.B. a letter was read from a "North Mississippi minister" announcing that at one pastors' meeting it had been generally agreed that the low wages paid in the new Mississippi garment mills were creating a morals problem new to this section of the south.

The running out of town tactics were employed upon L. J. Smith, conciliator for the United States department of labor, and Noel Beddow, organizer for the steel workers, by a group of citizens of Cleveland, Tenn., following a strike in the works of the Brown Stove Co. Although no bodily harm was done, the men were given to understand it would be well for them to get out. The stove company is not charged with complicity but the incident gives a picture of the industrial warfare being carried on over a wide sector.

* * *

College Students Volunteer At Hillhouse Farm

Twenty or more students from several colleges far removed from the mid-south area are spending their summer vacations at Sherwood Eddy's Hillhouse Cooperative Farm in Mississippi. In addition to working hard at the physical labor on the farm these young men and women are paying $50 for the privilege of learning at first hand of the southern tenant farmers' problems and of the possibilities inherent in the cooperative movement as a means for bettering conditions. One of the visiting students, Miss Hazel Whitman, who will be a junior this fall at the University of Chicago, was refused a room at the Y.W.C.A. Home in Memphis because she was working for the time being with the Southern Tenant Farmers Union. It needs to be explained that the Y.W.C.A. Home is a strictly Memphis organization and is not to be confused with the nationally organized Y.W.C.A., which is also in Memphis but at a different location.

* * *

Dr. William M. Amberson Leaves the South

Memphis socialism has suffered a severe blow this summer in the loss of two leaders —one by death. Gerhardt J. Braun, leader of the Memphis Theosophical Society, which he entered after giving up the Catholicism of his youth, and state secretary of the socialist party for nearly 20 years, died in July. The other leader is Dr. William M. Amberson, for the last several years on the faculty at the Medical School of the University of Tennessee. Dr. Amberson, theologically a devotee of left wing Unitarian humanism, and a man known throughout the scientific world for his experiments to find a substitute for human blood, can be credited with having almost single handed brought to the attention of the country the severe plight of the southern sharecroppers. He was active in investigations, in government reports, and in the organization of the Southern Tenant Farmers Union. He took a great share in the work of the Hillhouse Cooperative and was unsparing of himself in rousing interest in it and procuring funds. Dr. Amberson's new post is that of professor of physiology at the University of Maryland.

* * *

And So Forth

St. Mary's Episcopal Cathedral of Memphis has just installed a memorial marble chancel rail, steps and pulpit, the gift of Mrs. William D. Kyser in memory of her father and late husband.

The Negro life of Memphis was the poorer recently for the death of W. H. Foote, one time secretary to Booker T. Washington and one of the most successful colored attorneys in the south.

JOHN CLARENCE PETRIE.

Dr. Blaine Kirkpatrick Re-enters Pastorate

Dr. Blaine E. Kirkpatrick has accepted the pastorate of the Methodist Episcopal Church in Lebanon, Ind.

Oregon Council Holds Secretary

E. C. Farnham Refuses Opportunities in East to Continue Work—Unitarian Churches Apply for Membership

(Correspondence from Oregon)

PORTLAND, July 23.—Rejoicing is general throughout Oregon that Dr. E. C. Farnham, executive secretary of the Portland and Oregon councils of churches, has refused flattering offers from the east and will remain with his present organizations. Enlarged outlooks and objectives are involved in a policy and program adopted with enthusiasm by church

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leaders as Dr. Farnham's condition for remaining. He made no demands for the matching of attractive salary offers but asked for the assurance of an opportunity somewhat comparable to that challenging him elsewhere. The heart of Dr. Farnham's ultimatum was "that the Council of Churches recognize its responsibility . . . for a leadership which will lift and improve the quality of churchmanship in our city . . . and to lead Protestant forces (a) to rise above the plane of controversy to one of united kingdom building, (b) to greatly enlarge the program of the church as a part of the evangelistic task, (c) to correct the multiplication of churches in favor of a better and more effective churching of our metropolitan area." Influential laymen and ministers have pledged themselves earnestly to such a policy and program. The Portland council faces its thirteenth year under Dr. Farnham's leadership with 20 per cent setup in the financial underwritings of churches and individuals.

* * *

Storm Breaks When Unitarians Seek Membership in Council

A "tempest in a tea-pot" has been provoked by the application of the Unitarian Church of Our Father for membership in the Portland Council of Churches. Believing that they could make some contribution to the common cause and desiring fellowship with other Christians, Rev. Richard M. Steiner, on behalf of his group, prepared a letter of formal application. Before it reached the Council of Churches executive committee the press got hold of it and played it up for sensational purposes. For a week controversy raged and was front page copy with the prediction that should the Unitarians be admitted, 75 per cent of the member churches would withdraw from the council. "We have the highest regard for the council and its work and do not wish to be party to any action that might break it up," declared Mr. Steiner as he withdrew the application which had not yet reached consideration by the council's executive committee. Many churchmen, especially laymen, insist that the council now invite the Unitarians to affiliate, thus establishing purpose rather than doctrine as the norm of cooperation. The issue will be up for settlement this fall.

* * *

Symphonies Under Summer Skies

The largest audience ever assembled in the Pacific northwest for a musical event heard John Charles Thomas at the second of six philharmonic concerts in Portland's stadium. Fourteen thousand people cheered the baritone who climaxed his magnificent recital with Malotte's "The Lord's Prayer" and lifted the vast audience to spiritual heights. World famous conductors are directing the orchestra with Thomas, Charles Wakefield Cadman and other distinguished artists appearing as guests.

* * *

College Confers First Honorary Degrees in 22 Years

Commemorating its 25th anniversary, Reed College of Portland conferred honorary degrees upon five individuals rendering conspicious service in their fields and heretofore unrecognized. Reed had previously conferred but one honorary degree and that 22 years ago. Recipients were a Portland attorney and civic leader, William L. Brewster; a Spokane high school teacher, Miss Ruth West; the director of education in the federal bureau of Indian affairs, Washington, D. C., Willard W. Beatty; a *New York Times* reporter, Louis Stark; and a member of the White House secretariat for forty years, Rudolph Foster. Founded and endowed by Mr. and Mrs. Simeon Reed, prominant Unitarians, the college has attained wide recognition for its liberality as well as its high scholastic standing, particularly in the field of the sciences. Superbly located and equiped, the institution has an enrollment of 465. It is reported that President Dexter Keezer and his board of regents favor the granting of no more degrees until the semi-centennial, twenty-five years hence.

* * *

Love and Marriage School Draws Crowd

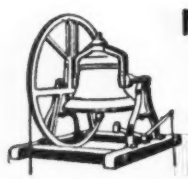
Sponsored by the Oregon Social Hygiene Society, a June course for young people, married or contemplating marriage, drew capacity attendance in a Portland downtown medical building auditorium. Lectures were followed by questions and complete frankness prevailed; the discussions were characterized by a refreshing idealism. Dr. J. Hudson Ballard of First Presbyterian Church, Dr. Norman Coleman of Reed College and other local clergymen and physicians appeared on the platform.

* * *

Peace Leaders Meet At Reed College

The third annual Institute of International Relations brought to Reed College campus for ten days of concentrated study a cross section of the peace leadership of the Pacific northwest. The economic problem was uppermost in consideration. A strong faculty included Dr. J. Anton De-Haas of Harvard; Bertram Pickard of the Friends Center, Geneva; William T. Stone of the Foreign Policy Association and Rev. Leyton Richards of England.

RAYMOND B. WALKER.



Church in Modern Life

Conference on Contemporary Implications of Christianity Meets in Iowa

(Special Correspondence)

CEDAR FALLS, IA., Aug. 1.—A church critically aware of its place in contemporary affairs revealed itself at the 16th annual interdenominational Bible conference which concluded here today.

Dr. Earl E. Harper, president of Simpson College, Indianola, Ia., spoke of the church's need for a ministry of music that will enhance the century old relationship of religion and the fine arts. Music is one of the most effective means of spiritual expression, and the church has a vital responsibility in fostering significant music and poetry in its hymns and anthems. In another address, on "Religion In a World Overshadowed by Tyranny," Dr. Harper said: "I do not feel that America will abandon her democracy because of foreign propaganda. If there is any danger, it lies in the fact that we aren't doing enough about tyrannies right at home. We have got to develop a religious consciousness in public as well as private life, a consciousness that will not feel it is a mockery to say, 'In God We Trust.'" Bishop A. P. Shaw, Negro Methodist bishop of the New Orleans area, said: "The supreme work of today's church is to discover and utilize the great spiritual forces of faith, love and prayer in the same way that our great inventive genuises have released the material forces of steam and electricity."

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Miss Ethel Hubler, editor of the *National Voice,* dry weekly, urged that repeal has failed. "The saloons are back despite the President's promise they would not return. The American people spent over three billion dollars last year for liquors, not including the amount spent in patronizing bootleggers. The government got 505 million of that three billion as revenue, but this in no wise measures up to the amount predicted by those who urged repeal of the prohibition amendment. Repeal has brought back 437,000 beer parlors, taverns and gardens and cocktail lounges, and according to Martin Nelson, secretary of Keeley's Institute, Dwight, Ill., more patients are taking the cure today than at any time since 1898."

Christian War Technique

A Christian technique for handling wars was outlined by Dr. Russell M. Cooper, head of the department of history, Cornell College, Mt. Vernon, Ia. "It is the technique of tolerance and generosity," Dr. Russell said, "exemplified in the treatment of Austria by Prussia following their conflict in 1866, and in the treatment of the Dutch by England after the Boer War. England gave the Boers the right to vote, and to maintain their economic interests; Prussia made similar generous allowances to the Austrians. In both instances strong loyalties and friendships resulted between the two countries.

"France and Germany, continually trying to 'out-defense' each other, have experienced prolonged enmity," observed Dr. Russell. "Canada and the United States, however, have found security in mutual defenselessness."

THEODORE R. ADAMS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Between Two Women

(F. Tone, M. O'Sullivan, V. Bruce) (MGM) Well-acted, overlong romantic drama, fine in spots, but hospital background and action not always credible, melodramatic crises overdone, as surgeon-hero's marriage to wealthy socialite fails, leading to final divorce and return to fine little nurse.

For A: Good of kind. For Y: Perhaps. For C: No.

"Boccaccio"

(German Cast) (UFA) Merry, sophisticated, inoffensive operetta, finely sung and acted in German. Law clerk of 15th century Italy uses pseudonym to write gay stories of amours and infidelities of townspeople, leading to hilarious mixups and complications. Too deftly done to be objectionable.

For A: Depends on taste. For Y and C: Not for them.

Criminals of the Air

(Charles Quigley, Rosalind Keith) (Columbia) Elementary, largely harmless thriller about young pilot assigned to border air patrol to help trap smugglers operating across Mexican border. Sinister characters and wild chase ending in grim climax provide a few tense moments.

For A: Hardly. For Y: Passable. For C: No.

Dance, Charlie, Dance

(Stuart Irwin, G. Farrell, A. Jenkins) (Warner) Fast, obvious farce about naive country hero in New York, high pressured into buying no-good show, who subsequently is able to outsmart those who outsmarted him. Irwin pleasing in routine stuff, with loud clamorous dialogue and customary wisecracking.

For A: Mediocre. For Y: Doubtful. For C: No.

The Firefly

(Jeanette MacDonald, Allan Jones, et al) (MGM) Musical and photographic masterpiece despite undue length due to prolonged war scenes. Richly romantic, colorful spy story, costumed and set, with great charm of scene and action, in Spain in days of Napoleon. Delightful music superbly sung.

For A: Excellent. For Y: Excellent. For C: Doubtful interest.

Sweetheart of the Navy

(Cecilia Parker, Eric Linden) (Grand Nat'l) Exceedingly dull, poorly directed and acted film, the wooden little heroine being particularly distressing as hostess of night-club catering to sailors. Prizefighting and romantic elements ensue as action limps painfully along to finish.

For A: Stupid. For Y: Poor. For C: Poor.

Toast of New York

(E. Arnold, C. Grant, Oakie) (RKO) Lively, highly fictionized and romanticized history of Fisk's manipulation of men and stock markets, and rise to financial power in post-Civil War days. The good-natured, swashbuckling, ruthless hero reaping ruin and death in final audacious scheme.

For A: Good of kind. For Y: Doubtful. For C: No.

Two of Us

(Jack Hulbert, Gina Malo) (Gaumont British) Broad English farce of choppy action and interpolated song and dance sequences. Impecunious, glib-tongued waiter crashes exclusive London "party," and subsequently his impressive impertinence creates chain of highly incredible, fairly amusing, developments.

For A: Hardly. For Y and C: Doubtful interest.

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